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from here
Affectionate friend &c
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THE

PILGRIM'S PROGRESS

FROM

THIS WORLD TO THAT WHICH IS TO COME;

DELIVERED UNDER THE SIMILITUDE OF A DREAM.

BY JOHN BUNYAN.

WITH EIGHTEEN ENGRAVINGS.

LONDON:
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ıave been taken in collating this edition with other copies, in
ıder it a correct reprint of the original work. The original
, which often throw much light on the text, have been
A very few expressions, that from the lapse of time have
olete or offensive, have been altered or omitted.

THE

AUTHOR'S APOLOGY FOR HIS BOOK.

When at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another; which, when almost done,
Before I was aware I this begun.

And thus it was: I writing of the way
And race of saints, in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things which I set down:
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*,* and eat out
The book that I already am about.
Well, so I did; but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what: nor did I undertake

* Without end.

Thereby to please my neighbour: no, not I;
did it my own self to gratify.

Neither did I but vacant seasons spend
n this my scribble: nor did I intend
But to divert myself in doing this,
From worser thoughts which make me do amiss.
Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came; and so I penn'd
t down: until it came at last to be,
For length and breadth, the bigness which you see.

Well, when I had thus put mine ends together,
show'd them others, that I might see whether
They would condemn them, or them justify:
And some said, Let them live; some, Let them die;
Some said, John, print it; others said, Not so;
Some said, It might do good; others said, No.

Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since ye are thus divided,
print it will; and so the case decided.

For, thought I, some I see would have it done,
Though others in that channel do not run:
To prove, then, who advised for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it, thus to gratify;
did not know, but hinder them I might
Of that which would to them be great delight.
For those which were not for its coming forth,
said to them, Offend you I am loth:
Yet since your brethren pleased with it be,
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone.
Yea, that I might them better palliate,
I did too with them thus expostulate:

May I not write in such a style as this?
In such a method too, and yet not miss
My end—thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none.
Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together;
Yea, so commixes both, that in their fruit
None can distinguish this from that; they suit
Her well when hungry; but if she be full,
She spews out both, and makes their blessing null.

You see the ways the fisherman doth take
To catch the fish; what engines doth he make!
Behold how he engageth all his wits;
Also his snares, lines, angles, hooks, and nets;
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine can make thine:
They must be grop'd for, and be tickled too,
Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game
By divers means! all which one cannot name:
His guns, his nets, his lime-twigs, light, and bell:
He creeps, he goes, he stands; yea, who can tell
Of all his postures? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle, to catch *this*;
Yet if he does so, *that* bird he will miss.
If that a pearl may in a toad's head dwell,
And may be found too in an oyster-shell;
If things that promise nothing do contain
What better is than gold; who will disdain,

That have an inkling* of it, there to look,
That they may find it? Now my little book,
(Though void of all these paintings that may make
It with this or the other man to take,)
Is not without those things that do excel
What do in brave, but empty notions dwell.

"Well, yet I am not fully satisfied,
That this your book will stand, when soundly tried."

Why, what's the matter? "It is dark." What though?
"But it is feigned." What of that? I trow
Some men by feigned words, as dark as mine,
Make truth to spangle, and its rays to shine.
"But they want solidness." Speak, man, thy mind.
"They drown the weak; metaphors make us blind."

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden time held forth
By types, shadows, and metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom! No, he rather stoops,
And seeks to find out by what pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and happy is he
That finds the light and grace that in them be.

Be not too forward therefore to conclude
That I want solidness—that I am rude:
All things solid in show not solid be;
All things in parable despise not we,

* Hint, whisper, intimation.

Lest things most hurtful lightly we receive,
And things that good are of our souls bereave.
My dark and cloudy words, they do but hold
The truth, as cabinets inclose the gold.

The prophets used much by metaphors
To set forth truth: yea whoso considers
Christ, his apostles too, shall plainly see,
That truths to this day in such mantles be.

Am I afraid to say, that holy writ,
Which for its style and phrase puts down all wit,
Is every where so full of all these things,
Dark figures, allegories? Yet there springs
From that same book, that lustre, and those rays
Of light, that turn our darkest nights to days.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any; yea, and let him know,
That in his best things there are worse lines too.

May we but stand before impartial men,
To his poor one I durst adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shrines.
Come, truth, although in swaddling clothes, I find
Informs the judgment, rectifies the mind;
Pleases the understanding, makes the will
Submit, the memory too it doth fill
With what doth our imagination please;
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse;
But yet grave Paul him no where doth forbid
The use of parables; in which lay hid
That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.

Let me add one word more. O man of God
Art thou offended? Dost thou wish I had
Put forth my matter in another dress?
Or, that I had in things been more express?
Three things let me propound; then I submit,
To those that are my betters, as is fit.

1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers, or be rude
In handling figure or similitude,
In application; but all that I may
Seek the advance of truth this or that way.
Denied, did I say? Nay I have leave,
(Example too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now-a-days,)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

2. I find that men as high as trees will write
Dialogue-wise; yet no man doth them slight
For writing so: indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let truth be free
To make her sallies upon thee and me,
Which way it pleases God: for who knows how,
Better than he that taught us first to plough,
To guide our minds and pens for his design?
And he makes base things usher in divine.

3. I find that holy writ in many places
Hath semblance with this method, where the cases
Do call for one thing, to set forth another:
Use it I may then, and yet nothing smother
Truth's golden beams: nay, by this method may
Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll show the profit of my book; and then

Commit both thee and it unto that hand
That pulls the strong down, and makes weak ones stand.

This book it chalketh out before thine eyes
The man that seeks the everlasting prize:
It shows you whence he comes, whither he goes,
What he leaves undone; also what he does:
It also shows you how he runs and runs
Till he unto the gate of glory comes.
It shows, too, who set out for life amain,
As if the lasting crown they would obtain:
Here also you may see the reason why
They lose their labour, and like fools do die.

This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand:
Yea, it will make the slothful active be;
The blind also delightful things to see.

Art thou for something rare and profitable?
Wouldst thou see a truth within a fable?
Art thou forgetful? Wouldest thou remember
From New-year's-day to the last of December?
Then read my fancies; they will stick like burs,
And may be to the helpless, comforters.

This book is writ in such a dialect,
As may the minds of listless men affect:
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read riddles and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' the clouds, and hear him speak to thee?

Wouldst thou be in a dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thyself and catch no harm,
And find thyself again without a charm?
Wouldst read thyself, and read thou know'st not what,
And yet know whether thou art blest or not,
By reading the same lines? O then come hither,
And lay my book, thy head, and heart together.

JOHN BUNYAN

THE

PILGRIM'S PROGRESS,

IN THE SIMILITUDE OF A DREAM.

As I walked through the wilderness of this world, I lighted on a certain place where was a den,* and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back, Isa. lxiv. 6. Luke xiv. 33. Psa. xxxviii. 4. I looked, and saw him open the book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" Acts ii. 37. xvi. 30. Hab. i. 2, 3.

The Jail.

In this plight, therefore, he went home, and restrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them. O my dear wife, said he, and you the

* Bedford jail, in which the author was a prisoner for conscience sake.

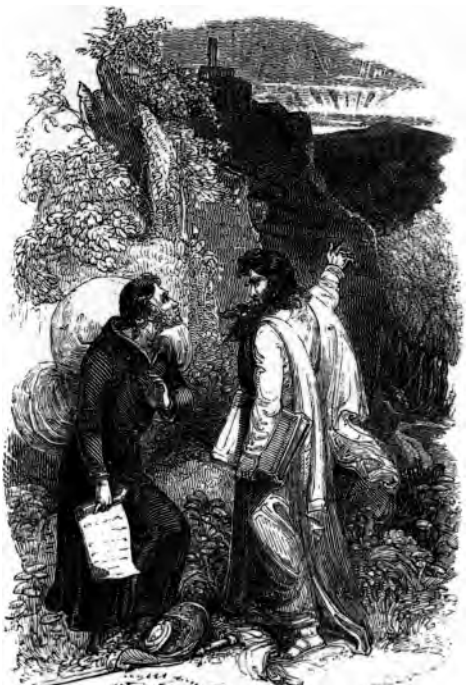
children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am certainly informed that this our city will be burnt with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered. At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some phrenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did. He told them, Worse and worse: he also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

This world.

He knows no way of escape as yet.

Carnal physic for a sick soul.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before,



EVANGELIST DIRECTS CHRISTIAN.

PAGE 13.

crying, "What shall I do to be saved?" Acts xvi. 30, 31.

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and asked, Wherefore dost thou cry?

He answered, Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment, Heb. ix. 27. and I find that I am not willing to do the first, Job. xvi. 21, 22. nor able to do the second, Ezek. xxii. 14.

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet, Isa. xxx. 33. And, sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll, and there was written within, "Fly from the wrath to come," Matt. iii. 7.

Conviction of the necessity of fleeing.

The man therefore read it, and, looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, (pointing with his finger over a very wide field,) Do you see yonder wicket-gate? Matt. vii. 13, 14. The man said, No. Then said the other, Do you see yonder shining light? Psa. cxix. 105. 2 Pet. i. 19. He said, I think I do. Then said Evangelist, Keep that light in

Christ and the way to him cannot be found without the word.

your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream that the man began to run. Now he had not run far from his own door, when his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, Life! life! eternal life! Luke xiv. 26. So he looked not behind him, Gen. xix. 17. but fled towards the middle of the plain.

The neighbours also came out to see him run, Jer. xx. 10. and as he ran some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them; but however they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us. But he said, That can by no means be: you dwell, said he, in the city of Destruction, the place also where I was born: I see it to be so; and dying there, sooner or later you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.

They that flee from the wrath to come are a gazing-stock to the world.

Obst. What! said Obstinate, and leave our friends and our comforts behind us!

Chr. Yes, said Christian, (for that was his name,) because that all is not worthy to be compared with a little of that I am seeking to enjoy, 2 Cor. iv. 18. and if you will go along with me,

and hold it, you shall fare as I myself; for there, where I go, is enough and to spare, Luke xv. 17. Come away, and prove my words.

OBST. What are the things you seek, since you leave all the world to find them?

CHR. I seek an inheritance incorruptible, undefiled, and that fadeth not away, 1 Pet. i. 4. and it is laid up in heaven, and safe there, Heb. xi. 16. to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

OBST. Tush, said Obstinate, away with your book; will you go back with us or no?

CHR. No, not I, said the other, because I have laid my hand to the plough, Luke ix. 62.

OBST. Come then, neighbour Pliable, let us turn again, and go home without him: there is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

PLI. Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are better than ours: my heart inclines to go with my neighbour.

OBST. What! more fools still! Be ruled by me and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

CHR. Come with me, neighbour Pliable; there are such things to be had which I spoke of, and many more glories besides. If you believe not me, read here in this book; and for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it, Heb. ix. 17—21.

Christian and Obstinate pull for Pliable's soul.

PLI. Well, neighbour Obstinate, said Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?

Pliable consenteth to go with Christian.

CHR. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instruction about the way.

PLI. Come then, good neighbour, let us be going. Then they went both together.

OBST. And I will go back to my place, said Obstinate: I will be no companion of such misled, fantastical fellows.

Obstinate goes railing back.

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

Talk between Christian and Pliable.

CHR. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me. Had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

PLI. Come, neighbour Christian, since there are none but us two here, tell me now farther, what the things are, and how to be enjoyed, whither we are going.

CHR. I can better conceive of them with my mind, than speak of them with my tongue: but yet since you are desirous to know, I will read of them in my book.

God's things unspeakable.

PLI. And do you think that the words of your book are certainly true?

CHR. Yes, verily; for it was made by Him that cannot lie, Tit. i. 2.

PLI. Well said; what things are they?

CHR. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever, Isa. xlv. 17. John x. 27—29.

PLI. Well said; and what else?

CHR. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven, 2 Tim. iv. 8. Rev. xxii. 5. Matt. xiii. 43.

PLI. This is excellent; and what else?

CHR. There shall be no more crying, nor sorrow: for He that is owner of the place will wipe all tears from our eyes, Isa. xxv. 8. Rev. vii. 16, 17. xxi. 4.

PLI. And what company shall we have there?

CHR. There we shall be with seraphims and cherubims, Isa. vi. 2. 1 Thess. iv. 16, 17. Rev. v. 11. creatures that will dazzle your eyes to look on them. There also you shall meet with thousands and ten thousands that have gone before us to that place, none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns, Rev. iv. 4. there we shall see the holy virgins with their golden harps, Rev. xiv. 1—5. there we shall see men, that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love they bare to the Lord of the place, John xii. 25. all well, and clothed with immortality as with a garment, 2 Cor. v. 2, 3, 5.

PLI. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall we get to be sharers thereof?

CHR. The Lord, the governor of the country, hath recorded that in this book, Isa. lv. 1, 2. John vi. 37.

CHRISTIAN RELEASED FROM THE SLOUGH OF DESPOND.

PAGES 18, 19.

vii. 37. Rev. xxi. 6. xxii. 17. the substance of which is, If we be truly willing to have it, he will bestow it upon us freely.

PLI. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

CHR. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough, that was in the midst of the plain; and they being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

The Slough of Despond.

PLI. Then said Pliable, Ah, neighbour Christian, where are you now?

CHR. Truly, said Christian, I do not know.

PLI. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

It is not enough to be pliable.

Wherefore Christian was left to tumble in the Slough of Despond alone: but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the wicket-gate;

Christian, in trouble, seeks still to get farther from his own house.

CHRISTIAN RELEASED FROM THE SLOUGH OF DESPOND.

PAGES 18, 19.

the which he did, but could not get out because of the burden that was upon his back: but I beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

CHR. Sir, said Christian, I was bid to go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

HELP. But why did not you look for the steps?

The promises.

CHR. Fear followed me so hard, that I fled the next way, and fell in.

HELP. Then said he, Give me thine hand: so he gave him his hand, and he drew him out, Ps. xl. 2. and set him upon sound ground, and bid him go on his way.

Help lifts him out.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it, that this plat is not mended that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

What makes the Slough of Despond.

It is not the pleasure of the King that this place should remain so bad, Isa. xxxv. 3, 4. His labourers also have, by the direction of his Majesty's surveyors, been for above these sixteen

hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended; but it is the Slough of Despond still, and so will be when they have done what they can.

The promise of forgiveness and acceptance to life by faith in Christ.

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step beside, and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the gate, 1 Sam. xii. 23.

Pliable got home, and is visited by his neighbours.

Now I saw in my dream, that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christian: others again did mock at his cowardliness; saying, Surely, since you began to venture, I would not have been so base to have given out for a few difficulties: so Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr. Worldly Wiseman: he dwelt in the town of Carnal Policy, a very great town, and also hard-by from whence Christian came. This man then, meeting with Christian, and having some inkling* of him, (for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places,)—Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

Mr. Worldly Wiseman meets with Christian.

World. How now, good fellow, whither away after this burdened manner?

Talk betwixt Mr. Worldly Wiseman and Christian.

Chr. A burdened manner indeed, as ever I think poor creature had! And whereas you ask me, Whither away? I tell you, sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none, 1 Cor. vii. 29.

World. Wilt thou hearken to me if I give thee counsel?

Chr. If it be good, I will; for I stand in need of good counsel.

* Slight knowledge.

WORLD. I would advise thee then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee, till then.

Worldly Wiseman's counsel to Christian.

CHR. That is that which I seek for, even to be rid of this heavy burden: but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

WORLD. Who bid thee go this way to be rid of thy burden?

CHR. A man that appeared to me to be a very great and honourable person: his name, as I remember, is Evangelist.

WORLD. I beshrew* him for his counsel! there is not a more dangerous and troublesome way in the world than is that into which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me; I am older than thou: thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not. These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Mr. Worldly Wiseman condemneth Evangelist's counsel.

CHR. Why, sir, this burden upon my back is

* Wish a curse to.

more terrible to me than all these things which you have mentioned: nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

The frame of the heart of a young christian.

WORLD. How camest thou by thy burden at first?

CHR. By reading this book in my hand.

WORLD. I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, as thine I perceive have done thee, but they run them upon desperate ventures, to obtain they know not what.

He does not like that men should be serious in reading the bible.

CHR. I know what I would obtain; it is ease from my heavy burden.

WORLD. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

CHR. Pray, sir, open this secret to me.

WORLD. Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge, he hath done a great deal of good this

He prefers morality before the strait-gate.

way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayst go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself: there, I say, thou mayst be eased of thy burden; and if thou art not minded to go back to thy former habitation, (as indeed I would not wish thee,) thou mayst send for thy wife and children to thee to this village, where there are houses now standing empty, one of which thou mayst have at a reasonable rate: provision is there also cheap and good; and that which will make thy life the more happy is, to be sure there thou shalt live by honest neighbours, in credit and good fashion.

Christian snared by Mr. Worldly Wiseman's words.

Now was Christian somewhat at a stand; but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice; and with that he thus farther spake.

CHR. Sir, which is my way to this honest man's house?

Mount Sinai.

WORLD. Do you see yonder high hill?

CHR. Yes, very well.

WORLD. By that hill you must go, and the first house you come at is his.

Christain afraid that Mount Sinai would fall on his head.

So Christian turned out of his way to go to Mr. Legality's house for help: but behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so

much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and wotted* not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire, Exod. xix. 16. 18. out of the hill, that made Christian afraid that he should be burnt: here therefore he did sweat, and quake for fear, Heb. xii. 21. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel; and with that he saw Evangelist coming to meet him, at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

Evangelist findeth Christian under Mount Sinai.

Evan. What dost thou here Christian? said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist farther, Art not thou the man that I found crying without the walls of the city of Destruction?

Evangelist reasons afresh with Christian.

Chr. Yes, dear sir, I am the man.

Evan. Did not I direct thee the way to the little wicket-gate?

Chr. Yes, dear sir, said Christian.

Evan. How is it then that thou art so quickly turned aside? For thou art now out of the way.

Chr. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

* Knew

CHR. He looked like a gentleman, and talked much to me, and got me at last to yield: so I came hither; but when I beheld this hill, and how it hangs over the way, I suddenly made a stand: lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. Why, he asked me whither I was going; and I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family: and I told him. But, said I, I am so laden with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then?

CHR. He bid me with speed get rid of my burden; and I told him it was ease that I sought: And said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens: so I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped, for fear (as I said) of danger: but I now know not what to do.

Evangelist convinces him of his error.

EVAN. Then said Evangelist, Stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not Him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from

heaven," Heb. xii. 25. He said, moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him," Heb. x. 38. He also did thus apply them; Thou art the man that art running into misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Chistian fell down at his feet as dead, crying, Woe is me, for I am undone! At the sight of which Evangelist caught him by the right hand, saying "All manner of sin and blasphemies shall be forgiven unto men," Matt. xii. 31. "Be not faithless, but believing," John xx. 27. Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. That man that met thee is one Worldly Wiseman; and rightly is he so called; partly because he savoureth only of the doctrine of this world, 1 John iv. 5. (therefore he always goes to the town of Morality to church;) and partly because he loveth that doctrine best, for it saveth him from the cross, Gal. vi. 12. and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel, that thou must utterly abhor.

Mr. Worldly Wiseman described by Evangelist.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, " Strive to enter in at the strait gate," Luke xiii. 24. the gate to which I send thee; " for strait is the gate that leadeth unto life, and few there be that find it." Matt. vii. 13, 14. From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it before the treasures of Egypt, Heb. xi. 25, 26. Besides, the King of glory hath told thee, that he that will save his life shall lose it. And he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be his disciple, Mark viii. 38. John xii. 25. Matt. x. 39. Luke xiv. 26. I say, therefore, for man to labour to persuade thee that that shall be thy death, without which, the truth hath said, thou canst not have eternal life: this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou was sent for ease, being by name Legality, is the son of the bond-woman which now is, and is in bondage with her children, Gal. iv. 21—27. and is, in a mystery, this mount Sinai, which thou hast feared will fall on thy head. Now

if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye can not be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden. Therefore Mr. Worldly Wiseman is an alien, and Mr. Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, which made the hair of his flesh stand up. The words were thus pronounced, "As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10.

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him so far as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows.

CHR. Sir, what think you? Is there any hope?

May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

Christian inquires if he may yet be happy.

EVAN. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths. Yet will the man at the gate receive thee, for he has goodwill for men; only, said he, take heed that thou turn not aside again, lest thou "perish from the way, when his wrath is kindled but a little," Ps. ii. 12. Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him Godspeed; so he went on with haste, neither spake he to any man by the way; nor if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he had left to follow Mr. Worldly Wiseman's counsel; so in process of time, Christian got up to the gate. Now over the gate there was written, "Knock, and it shall be opened unto you," Matt. vii. 7.

Evangelist comforts him.

He knocked, therefore, more than once or twice, saying,

> "May I now enter here? Will he within
> Open to sorry me, though I have been
> An undeserving rebel? Then shall I
> Not fail to sing his lasting praise on high."

At last there came a grave person to the gate, named Goodwill, who asked who was there, and whence he came, and what he would have.

CHR. Here is a poor burdened sinner. I come

CHRISTIAN AT THE WICKET GATE.

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from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come: I would therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

GOOD. I am willing with all my heart, said he, and with that he opened the gate.

The gate will be opened to broken-hearted sinners.

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him, A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from thence both he and they that are with him, shoot arrows at those that come up to this gate, if haply they may die before they can enter in. Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither.

Satan envies those that enter the strait gate.

Christian enters the gate with joy and trembling.

CHR. Evangelist bid me come hither and knock, as I did: and he said, that you, sir, would tell me what I must do.

Talk between Good-will and Christian.

GOOD. An open door is set before thee, and no man can shut it.

CHR. Now I begin to reap the benefit of my hazards.

GOOD. But how is it that you came alone?

CHR. Because none of my neighbours saw their danger, as I saw mine.

GOOD. Did any of them know of your coming?

CHR. Yes, my wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

GOOD. But did none of them follow you, to persuade you to go back?

CHR. Yes, both Obstinate and Pliable: but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

GOOD. But why did he not come through?

CHR. We indeed came both together until we came to the Slough of Despond, into the which we also suddenly fell. And then was my neighbour Pliable discouraged, and would not adventure farther. Wherefore getting out again on the side next to his own house, he told me I should possess the brave country alone for him: so he went his way, and I came mine; he after Obstinate, and I to this gate.

A man may have company when he sets out for heaven, and yet go thither alone.

GOOD. Then said Goodwill, Alas, poor man! is the celestial glory of so little esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

CHR. Truly, said Christian, I have said the truth of Pliable; and if I should also say the truth of myself, it will appear there is no betterment betwixt him and myself. 'Tis true, he went back to his own house, but I also turned aside to go into the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly Wiseman.

Christian accuseth himself before the man at the gate.

GOOD. Oh! did he light upon you? What! he would have had you seek for ease at the hands of Mr. Legality! They are both of them a very cheat. But did you take his counsel?

CHR. Yes, as far as I durst. I went to find out Mr. Legality, until I thought that the moun-

tain that stands by his house would have fallen upon my head; wherefore there I was forced to stop.

Good. That mountain has been the death of many, and will be the death of many more: it is well you escaped being by it dashed in pieces.

Chr. Why truly I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But, oh! what a favour is this to me, that yet I am admitted entrance here!

Christian is comforted again, and directed yet on his way.

Good. We make no objections against any, notwithstanding all that they have done before they come hither: they in no wise are cast out, John vi. 37. And therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? That is the way thou must go. It was cast up by the patriarchs, prophets, Christ and his apostles, and it is as straight as a rule can make it; this is the way thou must go.

Christian afraid of losing his way.

Chr. But, said Christian, are there no turnings nor windings, by which a stranger may lose his way?

Good. Yes, there are many ways abut down upon this; and they are crooked and wide: but thus thou mayest distinguish the right from the wrong, the right only being strait and narrow, Matt. vii. 14.

Then I saw in my dream, that Christian asked him further, if he could not help him off with his burden that was upon his back. For as yet he had not got rid thereof, nor could he by any means get it off without help.

Christian weary of his burden.

He told him, "As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself."

There is no deliverance from the guilt and burden of sin, but by the death and blood of Christ.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God-speed.

Then he went on till he came at the house of the Interpreter, where he knocked over and over. At last one came to the door, and asked who was there.

Christian comes to the house of the Interpreter.

CHR. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for his profit; I would therefore speak with the master of the house.

So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

CHR. Sir, said Christian, I am a man that am come from the city of Destruction, and am going to mount Zion; and I was told by the man that stands at the gate at the head of this way, that if I called here you would show me excellent things, such as would be helpful to me on my journey.

INTER. Then said the Interpreter, Come in; I

will show thee that which will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him; so he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head.

Illumination. He is entertained.

Christian sees a brave picture.

CHR. Then said Christian, What meaneth this?

INTER. The man whose picture this is, is one of a thousand. He can say in the words of the apostle, "Though ye have ten thousand instructers in Christ, yet have ye not many fathers. for in Christ Jesus I have begotten you through the gospel.—My little children, of whom I travail in birth again until Christ be formed in you," 1 Cor. iv. 15. Gal. iv. 19. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to show thee, that his work is to know, and unfold dark things to sinners: even as also thou seest him stand as if he pleaded with men. And whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that slighting and despising things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only

Meaning of the picture.

Why he showed him this picture first.

man whom the Lord of the place whither thou art going hath authorized to be thy guide, in all difficult places thou mayst meet with in the way: wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of dust because never swept; the which after he had reviewed it a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, "Bring hither water, and sprinkle the room;" the which when she had done, it was swept and cleansed with pleasure.

CHR. Then said Christian, What means this?

INTER. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel. The dust is his original sin, and inward corruptions, that have defiled the whole man. He that began to sweep at first, is the law; but she that brought water, and did sprinkle it, is the gospel. Now whereas thou sawest, that as soon as the first began to sweep, the dust did so fly about, that the room could not by him be cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, Rom. vii. 9 put strength into, 1 Cor. xv. 56. and increase it in the soul, Rom. v. 20. even as it doth discover and forbid it.

or it doth not give power to subdue. Again, as you sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit, John xv. 3. Eph. v. 26. Acts xv. 9. Rom. xvi. 25, 26. John v. 13.

I saw moreover in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, "What is the reason of the discontent of Passion?" The Interpreter answered, "The governor of them would have him stay for his best things till the beginning of next year; but he will have all now; but Patience is willing to wait."

He showed him Passion and Patience.

Passion will have it now.

Patience is for waiting.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet: the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Passion hath his desire, and quickly lavishes all away.

CHR. Then said Christian to the Interpreter, Expound this matter more fully to me.

INTER. So he said, These two lads are fig
Passion of the men of this world, and Patie
the men of that which is to come: for as here
seest, Passion will have all now, this year, t
to say, in this world; so are the men of this w
they must have all their good things now;
cannot stay till the next year, that is, until the
world, for their portion of good. That pr

The worldly man for a bird in the hand.

"A bird in the hand is worth t
the bush," is of more authority
them, than are all the divine testimonies c
good of the world to come. But as thou s
that he had quickly lavished all away, and ha
sently left him nothing but rags, so will it be
all such men at the end of this world.

CHR. Then said Christian, Now I see tha

Patience had the best wisdom.

tience has the best wisdom, an
upon many accounts. 1. Becau
stays for the best things. 2. And also becau
will have the glory of his, when the other ha
thing but rags.

INTER. Nay, you may add another, to w
glory of the next world will never wear out
these are suddenly gone. Therefore Passio

Things that are first must give place; but things that are last are lasting.

not so much reason to laugh
tience, because he had his good
first, as Patience will have to lau
Passion, because he had his best things las
first must give place to last, because last mus
his time to come; but last gives place to not
for there is not another to succeed; he the
that hath his portion first, must needs have a

Dives had his good things first.

to spend it; but he that hath hi
tion last, must have it lasti
therefore it is said of Dives, "In thy life-tim

received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke xvi. 25.

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTER. You say truth: for the things that are seen are temporal, but the things that are not seen are eternal. 2 Cor. iv. 18. But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continued between the second, Rom. vii. 15—25.

The first things are but temporal.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the devil: but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the other side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by the means of

which, notwithstanding what the devil can do, the souls of his people prove gracious still, 2 Cor. xii. 9. And in that thou sawest, that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.

I saw also, that the Interpreter took him by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted. He saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him and led him up toward the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his ink-horn before him, to take the name of him that should enter therein; he saw also that in the doorway stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, sir; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received

The valiant man.

and given many wounds to those that attempted to keep him out, Matt. xi. 12. Acts xiv. 22. he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

> "Come in, come in;
> Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, Let me go hence. Nay, stay, said the Interpreter, until I have showed thee a little more, and after that thou shalt go thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Despair like an iron cage.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou? The man answered, I am what I was not once?

CHR. What wast thou once?

MAN. The man said, I was once a fair and flourishing professor, Luke viii. 13. both in mine own eyes, and also in the eyes of others: I was once, as I thought, fair for the celestial city, and had even joy at the thoughts that I should get thither.

CHR. Well, but what art thou now?

MAN. I am now a man of despair, and am shut

up in it, as in this iron cage. I cannot get out. Oh now I cannot!

CHR. But how camest thou into this condition?

MAN. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But are there no hopes for such a man as this? Ask him, said the Interpreter.

CHR. Then said Christian, Is there no hope, but you must be kept in the iron cage of despair?

MAN. No, none at all.

CHR. Why, the Son of the Blessed is very pitiful.

MAN. I have crucified him to myself afresh Heb. vi. 6. I have despised his person, Luke xix. 14. I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace, Heb. x. 28, 29. therefore I shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary.

CHR. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those things also bite me, and gnaw me, like a burning worm.

CHR. But canst thou not now repent and turn?

MAN. God hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage: nor can all the men in the world let me out. Oh eternity! eternity! how shall I grapple with the misery that I must meet with in eternity!

INTER. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

CHR. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

INTER. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he began, and said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black: also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack,* at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sitting upon a cloud, attended with the thousands of heaven; they were all in flaming fire; also the heavens were in a burning flame. I heard then a great voice, saying, "Arise, ye dead, and come to judgment." And with that the rocks rent, the

* Driven violently along by the wind.

graves opened, and the dead that were therein came forth: some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud, open the book and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar, 1 Cor. xv. 1 Thess. iv. 16. Jude 15. John v. 28, 29. 2 Thess. i. 8—10. Rev. xx. 11—14. Isa. xxvi. 21. Mic. vii. 16, 17. Psal. v. 4. l. 1—3. Mal. iii. 2, 3. Dan. vii. 9, 10. I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake," Matt. iii. 12. xiii. 30. xxiv. 30. Mal. iv. 1. And with that the bottomless pit opened, just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner," Luke iii. 17. And with that I saw many catched up and carried away in the clouds; but I was left behind, 1 Thess. iv. 16, 17. I also sought to hide myself, but I could not; for the man that sat upon the cloud still kept his eye upon me: my sins also came into my mind; and my conscience did accuse me on every side, Rom. ii. 14, 15. Upon this I awakened from my sleep.

CHR. But what was it that made you so afraid of this sight?

MAN. Why I thought that the day of judgment was come, and that I was not ready for it: but this affrighted me most, that the angels gathered up

several, and left me behind: also the pit of hell opened her mouth just where I stood. My conscience too afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

CHR. Yes, and they put me in hope and fear.

INTER. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying,

"Here have I seen things rare and profitable,
Things pleasant, dreadful, things to make me stable
In what I have began to take in hand:
Then let me think on them, and understand
Wherefore they show'd me were, and let me be
Thankful, O good Interpreter, to thee."

Now I saw in my dream, that the highway which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation, Isa. xxvi. 1. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth

of the sepulchre, where it fell in, and I saw it no more.

When God releases us of our guilt and burden, we are as those that leap for joy.

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still a while to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks, Zech. xii. 10. Now as he stood looking and weeping, behold, three Shining Ones came to him, and saluted him with "Peace be to thee." So the first said to him, "Thy sins be forgiven thee," Mark ii 5. the second stripped him of his rags, and clothed him with change of raiment, Zech. iii. 4. the third also set a mark on his forehead, Eph. i. 13 and gave him a roll with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing,

A christian can sing, though alone, when God doth give him joy in his heart.

"Thus far did I come laden with my sin;
Nor could aught ease the grief that I was in,
Till I came hither: what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!"

I saw then in my dream, that he went on thus even until he came at the bottom, where he saw a little out of the way, three men fast asleep, with fetters upon their heels.

Simple, Sloth, and Presumption.

The name of the one was Simple, of another Sloth, and of the third Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, Prov. xxiii. 34. for the dead sea is under you, a gulf that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion, 1 Pet. v. 8. comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: Simple said, I see no danger; Sloth said, Yet a little more sleep; and Presumption said, Every tub must stand upon its own bottom. And so they lay down to sleep again, and Christian went on his way.

There is no persuasion will do, if God openeth not the eyes.

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

Christian talks with them.

Chr. Gentlemen, whence came you, and whither do you go?

Form. and Hyp. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

CHR. Why came you not in at the ga
standeth at the beginning of the way? I
not that it is written, that "he that comet
by the door, but climbeth up some other
same is a thief and a robber?" John x. 1.

FORM. and HYP. They said, that to g
gate for entrance was by all their cou
counted too far about; and that therefo
usual way was to make a short cut of it,
climb over the wall as they had done.

CHR. But will it not be counted a trespas
the Lord of the city whither we are bou
to violate his revealed will?

FORM. and HYP. They told him, that as
he needed not to trouble his head thereab
what they did they had custom for, and co
duce, if need were, testimony that would w
for more than a thousand years.

CHR. But, said Christian, will your practi
a trial at law?

FORM. and HYP. They told him, that c
being of so long standing as
thousand years, would doubtl
be admitted as a thing legal b
partial judge: and besides, sai
we get into the way, what ma
which way we get in? If we are in, we are i
art but in the way, who, as we perceive, ca
the gate; and we also are in the way, th
tumbling over the wall: wherein now is
dition better than ours?

They that come into the way, but not by the door, think that they can say something in vindication of their own practice.

CHR. I walk by the rule of my Master:
by the rude working of your fancies.
counted thieves already by the Lord of t
therefore I doubt you will not be found t

at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, that as to laws and ordinances, they doubted not but that they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.

CHR. By laws and ordinances you will not be saved, since you came not in by the door, Gal. ii. 16. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me; for I had nothing but rags before. And besides thus I comfort myself as I go. Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he stript me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go in the way; I was also bid to give it in at the celestial gate, in token of my certain going in

Christian has got his Lord's coat on his back, and is comforted therewith.

He is comforted also with his mark and his roll.

after it; all which things I doubt you want, and want them because you came not in at the gate.

To these things they gave him no answer; only they looked upon each other, and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

Christian has talk with himself.

I beheld then, that they all went on till they came to the foot of the hill Difficulty, at the bottom of which was a spring. There were also in the same place two other ways, besides that which came straight from the gate: one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, Isa. xlix. 10. and drank thereof to refresh himself, and then began to go up the hill, saying,

He comes to the hill Difficulty.

The hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here:
Come, pluck up heart, let's neither faint nor fear.
Better, though *difficult*, the right way to go,
Than wrong, though *easy*, where the end is woe.

The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of

hose ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

The danger of turning out of the way.

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant Arbour, made by the Lord of the hill for the refreshment of weary travellers. Thither, therefore, Christian got, where also he sat down to rest him: then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him, saying, "Go to the ant thou sluggard; consider her ways and be wise," Prov. vi. 6. And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

A ward of grace.

He that sleeps is a loser.

Now when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was Timorous, and of the other Mistrust: to whom Christian said, Sirs, what's the matter?

Christian meets with Mistrust and Timorous.

you run the wrong way. Timorous answered, that they were going to the city of Zion, and had got up that difficult place: but, said he, the farther we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we know not; and we could not think, if we came within reach, but they would presently pull us in pieces.

CHR. Then said Christian, You make me afraid; but whither shall I fly to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the celestial city, I am sure to be in safety there: I must venture. To go back is nothing but death: to go forward is fear of death, and life everlasting beyond it: I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way.

Christian shakes off fear.

But thinking again of what he heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the celestial city. Here, therefore, he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side of the hill; and, falling down upon his knees, he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently

Christian misses his roll wherein he used to take comfort.

He is perplexed for his roll.

et forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment from his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll that had been his comfort so many times in his journey. He went thus till he came again within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again even afresh, his evil of sleeping unto his mind, Rev. ii. 4. 1 Thess. v. 6—8. Thus, therefore, he now went on, bewailing his sinful sleep, saying, Oh wretched man that I am, that I should sleep in the day-time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! Thus it happened to Israel; for their sin they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: yea, now also I am like to be benighted, for the day is almost spent. O that I had not slept!

Christian bewails his foolish sleeping.

Now by this time he was come to the arbour again, where for a while he sat down and wept; but at last (as Providence would have it) looking sorrowfully down under the settle, there he espied his roll, the

Christian findeth his roll where he lost it.

which he, with trembling and haste, catched up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh how nimbly now did he go up the rest of the hill! Yet, before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: Oh thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet and I must hear the noise of the doleful creatures, because of my sinful sleep! Now also he remembered the story that Mistrust and Timorous told him, of how they were frighted with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway-side, Rev. iii. 2. 1 Thess. v. 7, 8.

So I saw in my dream, that he made haste, and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the Porter's lodge; and looking very narrowly before him as he went, he espied two lions

in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? Mark iv. 40. Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none: keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on trembling for fear of the lions; but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was. Then said Christian to the Porter, Sir, what house is this? and may I lodge here to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was, and whither he was going.

Chr. I am come from the city of Destruction and am going to mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

Port. What is your name?

Chr. My name is now Christian, but my name at the first was Graceless: I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem, Gen. ix. 27.

Port. But how doth it happen that you come so late? The sun is set.

Chr. I had been here sooner, but that, wretched man that I am, I slept in the arbour that stands on

the hill side! Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it; and now I am come.

Port. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful the Porter rang a bell, at the sound of which came out of the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called.

The Porter answered, This man is on a journey from the city of Destruction to mount Zion; but being weary and benighted, he asked me if he might lodge here to-night: so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And at last she asked his name. So he said, It is Christian; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with

lowed them into the house. So when he
ne in and sat down, they gave him some-
o drink, and consented together that, until
was ready, some of them should have some
ar discourse with Christian, for the best im-
ent of time; and they appointed Piety,
ce, and Charity to discourse with him; and
ey began.

Piety discourses with him.

y. Come, good Christian, since we have been
ig to you to receive you into
se this night, let us, if perhaps
better ourselves thereby, talk with you of
gs that have happened to you in your pil-
e.

With a very good will; and I am glad that
so well disposed.

y. What moved you at first to betake your-
a pilgrim's life?

How Christian was driven out of his own country.

I was driven out of my native country by
lful sound that was in mine
o wit, that unavoidable de-
n did attend me, if I abode in
ace where I was.

and he directed me to the Wicket-Gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

PIETY. But did you not come by the house of the Interpreter?

CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live, especially three things; to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

A rehearsal of what he saw in the way.

PIETY. Why, did you hear him tell his dream?

CHR. Yes, and a dreadful one it was, I thought; it made my heart ache as he was telling of it; but yet I am glad I heard it.

PIETY. Was this all you saw at the house of the Interpreter?

CHR. No; he took me, and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal glory. Methought those things did ravish my heart. I would have stayed at that good man's house a twelvemonth, but that I knew I had farther to go.

PIETY. And what saw you else in the way?

CHR. Saw? Why I went but a little farther, and I saw one, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back; for I groaned under a very heavy burden, but then it fell down from off me. It was a strange thing to me, for I never saw such

ng before: yea, and while I stood looking
for then I could not forbear looking,) three
ng Ones came to me. One of them testified
my sins were forgiven me; another stripped
f my rags, and gave me this broidered coat
you see; and the third set the mark which
ee in my forehead, and gave me this sealed
and with that he plucked it out of his bosom.)
TY. But you saw more than this, did you not?
R. The things that I have told you were the
yet some other matters I saw, as namely, I
hree men, Simple, Sloth, and Presumption,
leep, a little out of the way as I came, with
upon their heels; but do you think I could
them? I also saw Formalist and Hypo-
come tumbling over the wall, to go, as they
ded, to Zion; but they were quickly lost,
as I myself did tell them, but they would not
e. But, above all, I found it hard work to
p this hill, and as hard to come by the lions'
s; and truly, if it had not been for the good
he porter, that stands at the gate, I do not
but that, after all, I might have gone back
; but now I thank God I am here, and I
you for receiving of me.

n Prudence thought good to ask him a few
ons, and desired his answer to them.

Prudence discourses with him.

Do you not think sometimes
country from whence you came?
. Yes; but with much shame and detesta-
Truly, if I had been mindful of
ountry from whence I came out,
ht have had opportunity to have
ed; but now I desire a better country, that
eavenly one, Heb. xi. 15, 16.

Christian's thoughts of his native country.

PR. Do you not yet bear away with you s
the things that then you were conversant wi

CHR. Yes, but greatly against my will
cially my inward and carnal
tions, with which all my count
as well as myself, were del
But, now, all those things are my grief; an
I but choose mine own thi
would choose never to think o
things more; but when I would be doin
which is best, that which is worst is with me
vii. 15—21.

Christian distasted with carnal cogitations.

Christian's choice.

PR. Do you not find sometimes as if those
were vanquished, which at other times a
perplexity?

CHR. Yes, but that is but seldom; but t
to me golden hours in whic
things happen to me.

Christian's golden hours.

PR. Can you remember by what means y
your annoyances at times as if they wer
quished?

CHR. Yes; when I think what I saw
cross, that will do it; and when
upon my broidered coat, that
it; also when I look into the r
I carry in my bosom, that will do it; and wl
thoughts wax warm about whither I am goin
will do it.

How Christian gets power against his corruptions.

Rev. xxv. 8. Rev. xxi. 4. and there I shall dwell with such company as I like best. For, to tell you the truth, I love Him because I was by Him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, Holy, holy, holy.

Then said Charity to Christian, Have you a family? are you a married man?

Charity discourses with him.

CHR. I have a wife and four small children.

CHAR. And why did you not bring them along with you?

CHR. Then Christian wept, and said, Oh, how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

Christian's love to his wife and children.

CHAR. But you should have talked to them, and have endeavoured to have shown them the danger of staying behind.

CHR. So I did; and told them also what God had shown to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not, Gen. xix. 14.

CHAR. And did you pray to God that he would bless your counsel to them?

CHR. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

CHAR. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in

Christian's fears of perishing might be read in his very countenance.

my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

CHAR. But what could they say for themselves why they came not?

The cause why his wife and children did not go with him.

CHR. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so, what by one thing, and what by another, they left me to wander in this manner alone.

CHAR. But did you not with your vain life damp all that you, by words, used by way of persuasion to bring them away with you?

CHR. Indeed I cannot commend my life, for I am conscious to myself of many failings therein. I know also, that a man, by his conversation, may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of things (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

CHAR. Indeed, Cain hated his brother, 1 John iii. 12. because his own works were evil, and his brother's righteous; and if thy wife and children

Christian clear of their blood, if they perish.

have been offended with thee for this, they thereby show themselves to be implacable to good; thou hast delivered thy soul from their blood, Ezek. iii. 19.

Now I saw in my dream, that thus they sat

talking together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house; and by what they said, I perceived that he had been a great warrior, and had fought with and slain him that had the power of death, Heb. ii 14, 15. but not without great danger to himself, which made me love him the more.

What Christian had for his supper.

Their talk at supper time.

For, as they said, and as I believe, said Christian, he did it with the loss of much blood. But that which put the glory of grace into all he did, was, that he did it out of pure love to this country. And besides, there were some of them of the household that said they had seen and spoke with him since he did die on the cross; and they have attested, that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west. They, moreover, gave an instance of what they affirmed; and that was, he had stripped himself of his glory that he might do this for the poor; and that they had heard him say and affirm, that he would not dwell in the mountain of Zion alone. They said, moreover, that he had made many pilgrims, princes, though by nature they were beggars born, and their original had been the dunghill, 1 Sam. ii. 8. Psa. cxiii. 7.

Christ makes princes of beggars.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest.

The pilgrim they laid in a large upper chamber whose window opened towards the sun-rising. The name of the chamber was Peace, where he slept till break of day, and then he awoke and sang,

Christian's bed-chamber

> Where am I now? Is this the love and care
> Of Jesus, for the men that pilgrims are,
> Thus to provide that I should be forgiven,
> And dwell already the next door to heaven!

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him the pedigree of the Lord of the hill, that he was the Son of the Ancient of days, and came by an eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Christian had into the study, and what he saw there.

Then they read to him some of the worthy acts that some of his servants had done; as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens, Heb. xi. 33, 34.

Then they read again in another part of the records of the house, where it was shown how willing their Lord was to receive into his favour any, even

any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

Christian had into the armoury.

The next day they took him, and had him into the armoury, where they showed him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be stars in the heaven for multitude.

Christian is made to see ancient things.

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses's rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad, wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats. They showed him moreover the sling and stone with which David slew Goliath of Gath, and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains; which, they said, would yet farther add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south. So he did, and behold, at a great distance, he saw a most pleasant, mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold, Isa. xxxiii. 16, 17. Then he asked the name of the country. They said it was Immanuel's land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence, said they, thou mayest see to the gate of the celestial city, as the shepherds that live there will make appear.

Christian showed the Delectable Mountains.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did, and when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walked out with his friends to the gate; and there he asked the Porter if he saw any pilgrim pass by. Then the Porter answered, Yes.

Christian sets forward.

Christian sent away armed.

CHR. Pray did you know him? said he.

PORT. I asked his name, and he told me it was Faithful.

CHR. O, said Christian, I know him; he is my townsman, my near neighbour; he comes from the place where I was born. How far do you think he may be before?

PORT. He is got by this time below the hill.

CHR. Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase for the kindness thou hast showed to me.

How Christian and the Porter greet at parting.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is; for it is a hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily; yet he caught a slip or two.

The valley of Humiliation

Then I saw in my dream, that these good companions, when Christian was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went his way.

But now, in this valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back, or to stand his

ground. But he considered again that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

Christian has no armour for his back.

So he went on, and Apollyon met him. Now the monster was hideous to behold; he was clothed with scales like a fish, and they are his pride; he had wings like a dragon, and feet like a bear, and out of his belly came fire and smoke; and his mouth was as the mouth of a lion. When he came up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.

Discourse betwixt Christian and Apollyon.

APOLLYON. Whence come you, and whither are you bound?

CHR. I am come from the city of Destruction, which is the place of all evil, and I am going to the city of Zion.

APOL. By this I perceive that thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope that thou mayest do me more service, I would strike thee now at one blow to the ground.

CHR. I was, indeed, born in your dominions, but your service was hard, and your wages such as a man could not live on; for the wages of sin is death, Rom. vi. 23. therefore when I was come to years, I did, as other considerate persons do, look out, if perhaps I might mend myself.

APOL. There is no prince that will thus lightly

is subjects, neither will I as yet lose thee; ce thou complainest of thy ser- d wages, be content to go back, hat our country will afford, I do here pro- give thee.

Apollyon's flattery.

. But I have let myself to another, even to ng of princes; and how can I with fairness k with thee?

L. Thou hast done in this according to the , "changed a bad for a worse;" s ordinary for those that have ed themselves his servants, after e to give him the slip, and return again to Do thou so too, and all shall be well.

Apollyon undervalues Christ's service.

. I have given him my faith, and sworn my nce to him; how then can I go back from ld not be hanged as a traitor?

L. Thou didst the same to me, and yet I am to pass by all, if now thou wilt yet turn and go back.

. What I promised thee was in my nonage: sides, I count that the Prince, under whose now I stand, is able to absolve me, yea, and lon also what I did as to my compliance with And besides, O thou destroying Apollyon, ak truth, I like his service, his wages, his s, his government, his company, and counter than thine; therefore leave off to persuade ther; I am his servant, and I will follow him.

L. Consider again, when thou art in cool what thou art like to meet with way that thou goest. Thou st that for the most part his ts come to an ill end, because re transgressors against me and my ways.

Apollyon pleads the grievous ends of christians to dissuade Christian from persisting in his way.

How many of them have been put to shameful deaths! And besides, thou countest his service better than mine; whereas he never came yet from the place where he is, to deliver any that served him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them! And so I will deliver thee.

CHR. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account. For, for present deliverance, they do not much expect it; for they stay for their glory; and then they shall have it, when their Prince comes in his, and the glory of the angels.

APOL. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

CHR. Wherein, O Apollyon, have I been unfaithful to him?

Apollyon pleads Christian's infirmities against him.

APOL. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things. Thou wast also almost persuaded to go back at the sight of the lions. And when thou talkest of thy journey, and of what thou hast seen and heard, thou art inwardly desirous of vainglory in all that thou sayest or doest.

CHR. All this is true, and much more which thou hast left out; but the Prince whom I serve

nd honour is merciful and ready to forgive. But esides, these infirmities possessed me in thy coun- ry; for there I sucked them in, and I have groaned nder them, been sorry for them, and have obtained pardon of my Prince.

Apol. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.

Apollyon, in rage, falls upon Christian.

Chr. Apollyon, beware what you do, for I am in the king's highway, the way of holiness; there- fore take heed to yourself.

Apol. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den, that thou shalt go no farther: here will I spill thy soul.—And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time o bestir him; and Apollyon as fast made at him, hrowing darts as thick as hail; by the which, not- rithstanding all that Christian could do to avoid it Apollyon wounded him in his head, is hand, and foot. This made 'hristian give a little back: Apollyon, herefore, followed his work amain, and Christian gain took courage, and resisted as manfully as he uld. This sore combat lasted for above half a ay, even till Christian was almost quite spent. or you must know, that Christian, by reason of s wounds, must needs grow weaker and weaker. Then Apollyon, espying his opportunity, began

Christian wounded in his understanding, faith, and conversa- tion.

to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now. And with that he had almost pressed him to death; so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, Rejoice not against me, O mine enemy: when I fall, I shall arise, Mic. vii. 8. and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, Nay, in all these things we are more than conquerors through Him that loved us, Rom. viii. 37. And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more, James iv. 7.

Apollyon casteth Christian down to the ground.

Christian's victory over Apollyon.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spake like a dragon: and on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile, and look upward; but it was the dreadfullest fight that ever I saw.

A brief relation of the combat by the spectator.

So when the battle was over, Christian said, I will here give thanks to Him that hath delivered me out of the mouth of the

Christian gives God thanks for his deliverance.

lion; to him that did help me against Apollyon And so he did, saying,

> Great Beelzebub, the captain of this fiend,
> Design'd my ruin; therefore to this end
> He sent him harness'd out, and he with rage,
> That hellish was, did fiercely me engage:
> But blessed Michael helped me, and I,
> By dint of sword, did quickly make him fly:
> Therefore to Him let me give lasting praise,
> And thank and bless his holy name always.

Then there came to him a hand with some of the leaves of the tree of life, the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given to him a little before; so being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for, he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.

Christian goes on in his journey with his sword drawn in his hand.

Now at the end of this valley was another, called the Valley of the Shadow of Death; and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place: the prophet Jeremiah thus describes it: "A wilderness, a land of deserts and pits, a land of drought, and of the Shadow of Death, a land that no man," but a christian, "passeth through, and where no man dwelt," Jer. ii. 6.

The Valley of the Shadow of Death.

Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

I saw then in my dream, that when Christian

was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, Numb. xiii. 32. making haste to go back; to whom Christian spake as follows.

The children of the Spies go back.

CHR. Whither are you going?

MEN. They said, Back, back, and we would have you do so too, if either life or peace is prized by you.

CHR. Why, what's the matter? said Christian.

MEN. Matter? said they; we were going that way as you are going, and went as far as we durst: and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

CHR. But what have you met with? said Christian.

MEN. Why, we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it, Ps. xliv. 19. cvii. 10.

CHR. But what have you seen? said Christian.

MEN. Seen? why the valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that valley hangs the discouraging clouds of confusion: death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order, Job iii. 5. x. 22.

CHR. Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven, Psa. xliv. 18, 19. Jer. ii. 6.

MEN. Be it thy way, we will not choose it for ours.

CHRISTIAN IN THE VALLEY OF THE SHADOW OF DEATH.

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they parted, and Christian went on his way, till with his sword drawn in his hand, for fear ie should be assaulted.

saw then in my dream, so far as this valley ied, there was on the right hand a very deep ; that ditch is it, into which the blind have the blind in all ages, and have both there mi- ily perished. Again, behold, on the left hand was a very dangerous quag, into which, if a good man falls, he finds no bottom for his to stand on: into that quag king David once fall, and had no doubt therein been smothered, not He that is able plucked him out, Psa. 14.

he pathway was here also exceeding narrow therefore good Christian was the more put te or when he sought, in the dark, to shun the on the one hand, he was ready to tip over the mire on the other: also when he sought scape the mire, without great carefulness he ld be ready to fall into the ditch. Thus he on, and I heard him here sigh bitterly; for les the danger mentioned above, the pathway here so dark, that oftimes, when he lifted up oot to go forward, he knew not where, or upon he should set it next.

bout the midst of this valley I perceived the h of hell to be, and it stood also hard by the side. Now, thought Christian, what shall I And ever and anon the flame and smoke ld come out in such abundance, with sparks hideous noises, (things that cared not for Chris- s sword, as did Apollyon before,) that he was d to put up his sword, and betake himself to her weapon, called All-prayer, Eph. vi. 18. so

he cried, in my hearing, O Lord, I beseech thee, deliver my soul, Psa. cxvi. 4. Thus he went on a great while, yet still the flames would be reaching towards him; also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him, for several miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley. He remembered also, how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward. So he resolved to go on; yet the fiends seemed to come nearer and nearer. But when they were come even almost at him, he cried out with a most vehement voice, I will walk in the strength of the Lord God. So they gave back, and came no farther.

Christian put to a stand for a while.

One thing I would not let slip. I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and, whisperingly, suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme Him

Christian made believe that he spake blasphemies, when it was Satan that suggested them into his mind.

hat he loved so much before. Yet if he could ave helped it, he would not have done it; but he ad not the discretion either to stop his ears, or to now from whence those blasphemies came.

When Christian had travelled in this disconsolate ondition some considerable time, he thought he heard the voice of a man, as going before him, aying, Though I walk through the Valley of the Shadow of Death, I will fear no evil, for thou art with me, Psa. xxiii. 4.

Then was he glad, and that for these reasons.

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state. And why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it, Job. ix. 11.

Thirdly, For that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke: then said Christian, "He hath turned the shadow of death into the morning," Amos v. 8.

Christian glad at break of day.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both. Also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off; for after break

of day they came not nigh, yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death," Job xii. 22.

Now was Christian much affected with this deliverance from all the dangers of his solitary way; which dangers, though he feared them much before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to Christian; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous; for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, 'His candle shineth on my head, and by his light I go through darkness," Job xxix. 3.

The second part of this valley very dangerous.

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian we

[illegible]

[illegible] for you [illegible]

[illegible] the Valley of [illegible]

[illegible] Dangerous, [illegible]

[illegible] yet to [illegible]

[illegible] more [illegible] gerous

[illegible] steed, even to [illegible]

[illegible] along [illegible]

[illegible] here, and [illegible]

[illegible] shelvings down

[illegible] when [illegible]

[illegible] a [illegible]

[illegible] away [illegible]

[illegible]

CHRISTIAN PASSING THE CAVE OF GIANT POPE.

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ıout much danger, whereat I somewhat won-
ed; but I have learnt since, that Pagan has
n dead many a day; and as for the other, though
be yet alive, he is, by reason of age, and also of
many shrewd brushes that he met with in his
nger days, grown so crazy and stiff in his joints,
he can now do little more than sit in his cave's
ıth, grinning at pilgrims as they go by, and
ıg his nails because he cannot come at them.
So I saw that Christian went on his way; yet,
the sight of the old man that sat at the mouth
the cave, he could not tell what to think, espe-
ly because he spoke to him, though he could
go after him, saying, You will never mend till
e of you be burned. But he held his peace, and
a good face on it, and so went by, and catched
hurt. Then sang Christian:

Oh world of wonders, (I can say no less,)
That I should be preserved in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in;
Yea, snares, and pits, and traps, and nets did lie
My path about, that worthless, silly I
Might have been catch'd, entangled, and cast down:
But since I live, let Jesus wear the crown.

Now as Christian went on his way, he came to a
e ascent, which was cast up on purpose that pil-
ns might see before them: up there, therefore,
istian went; and looking forward, he saw
ithful before him upon his journey. Then said
ristian aloud, Ho, ho; so-ho; stay, and I will
your companion. At that Faithful looked be-
d him; to whom Christian cried again, Stay,
y, till I come up to you. But Faithful answered,

No, I am upon my life, and the avenger of blood is behind me.

Christian overtakes Faithful.

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vaingloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.

Christian's fall makes Faithful and he go lovingly together.

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began.

CHR. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you, and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

FAITH. I had thought, dear friend, to have had your company quite from our town; but you did get the start of me; wherefore I was forced to come thus much of the way alone.

CHR. How long did you stay in the City of Destruction, before you set out after me on your pilgrimage?

Their talk about the country from whence they came.

FAITH. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven be burnt down to the ground.

CHR. What! did your neighbours talk so?

FAITH. Yes, it was for a while in every body's mouth.

CHR. What! and did no more of them but you come out to escape the danger?

FAITH. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate journey; for so they called this your pilgrimage. But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

CHR. Did you hear no talk of neighbour Pliable?

FAITH. Yes, Christian, I heard that he followed you till he came to the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

CHR. And what said the neighbours to him?

FAITH. He hath, since his going back, been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

How Pliable was accounted of when he got home.

CHR. But why should they be so set against him, since they also despise the way that he forsook?

FAITH. O, they say, Hang him; he is a turncoat; he was not true to his profession! I think God has stirred up even His enemies to hiss at him, and make him a proverb, because he hath forsaken the way, Jer. xxix. 18, 19.

CHR. Had you no talk with him before you came out?

FAITH. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

CHR. Well, at my first setting out I had hopes of that man; but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, "The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire," 2 Pet. ii. 22.

The dog and sow.

FAITH. These are my fears of him too; but who can hinder that which will be?

CHR. Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

FAITH. I escaped the slough that I perceive you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, who had like to have done me a mischief.

Faithful assaulted by Wanton.

CHR. It was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life, Gen. xxxix. 11 13. But what did she do to you?

FAITH. You cannot think (but that you know something) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of a good conscience.

FAITH. You know that I mean all carnal and fleshly content.

CHR. Thank God you have escaped her; the abhorred of the Lord shall fall into her ditch, Prov. xxii. 14.

FAITH. Nay, I know not whether I did wholly cape her or no.

CHR. Why, I trow, you did not consent to her esires?

FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which said, "Her steps take hold of hell," Prov. v. 5. So I hut mine eyes, because I would not be bewitched with her looks, Job xxxi. 1. Then she railed on me, and I went my way.

CHR. Did you meet with no assault as you came?

FAITH. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I was a pilgrim, going to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said his name was Adam the first, and that he dwelt in the town of Deceit, Eph. iv. 22. I asked him then, what was his work, and what the wages that he would give. He told me, that his work was *many delights;* and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties of the world, and that his servants were those of his own begetting. Then I asked him how many children he had. He said that he had but three daughters, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, 1 John ii. 16. and that I should marry them, if I would. Then I asked, how long time he would have me live with him. And he told me, as long as he lived himself.

He was assaulted by Adam the first.

CHR. Well, and what conclusion came the
man and you to at last?

FAITH. Why, at first I found myself somew
inclinable to go with the man, for I thought
spake very fair; but looking in his forehead, t
talked with him, I saw there written, "Put off
old man with his deeds."

CHR. And how then?

FAITH. Then it came burning hot into my m
whatever he said, and however he flattered, w
he got me home to his house, he would sell me
slave. So I bid him forbear to talk, for I would
come near the door of his house. Then he re
me, and told me, that he would send such a
after me that should make my way bitter t
soul. So I turned to go away from him; but
as I turned myself to go thence, I felt him take
of my flesh, and give me such a deadly twitch l
that I thought he had pulled part of me after
self: this made me cry, "Oh wretched man," I
vii. 24. So I went on my way up the hill.

Now when I had got about half way u
looked behind me, and saw one coming after
swift as the wind; so he overtook me just a
the place where the settle stands.

CHR. Just there, said Christian, did I sit d
to rest me; but being overcome with sleep, I
lost this roll out of my bosom.

FAITH. But, good brother, hear me out.
soon as the man overtook me, he was but a
and a blow; for down he knocked me, and lai
for dead. But when I was a little come to n
again, I asked him wherefore he served me so
said, because of my secret inclining to Adar
first. And with that he struck me another d

on the breast, and beat me down backward; lay at his foot as dead as before. So when I to myself again, I cried him mercy: but he I know not how to show mercy; and with knocked me down again. He had doubtless le an end of me, but that one came by, and bid forbear.

CHR. Who was that that bid him forbear?

FAITH. I did not know him at first; but as he ent by, I perceived the holes in his hands and is side: then I concluded that he was our Lord. So I went up the hill.

CHR. That man that overtook you was Moses. He spareth none; neither knoweth he how to show mercy to those that transgress his law.

The temper of Moses.

FAITH. I know it very well; it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

CHR. But did not you see the house that stood there, on the top of that hill on the side of which Moses met you?

FAITH. Yes, and the lions too, before I came at it. But for the lions, I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the Porter, and came down the hill.

CHR. He told me, indeed, that he saw you go by; but I wish that you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the Valley of Humility?

FAITH. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without honour. He told me, moreover, that there to go was the way to disoblige all my friends, as Pride, Arrogancy, Self-Conceit, Worldly Glory, with others, who he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

Faithful assaulted by Discontent.

CHR. Well, and how did you answer him?

FAITH. I told him, that although all these that he named might claim a kindred of me, and that rightly, (for indeed they were my relations according to the flesh,) yet since I became a pilgrim, they have disowned me, and I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for before honour is humility, and a haughty spirit before a fall. Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worth our affections.

Faithful's answer to Discontent.

CHR. Met you with nothing else in that valley?

FAITH. Yes, I met with Shame; but of all the men that I met with on my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation, and somewhat else; but this bold-faced Shame would never have done.

He is assaulted with Shame.

CHR. Why, what did he say to you?

FAITH. What? why he objected against religion itself. He said it was a pitiful, low, sneaking business for a man to mind religion. He said, that a

tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectering liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for nobody else knows what, 1 Cor. i. 26. iii. 18. Phil. iii. 7—9. John vii. 48. He, moreover, objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for my petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, (which he called by finer names,) and made him own and respect the base, because of the same religious fraternity: and is not this, said he a shame?

Chr. And what did you say to him?

Faith. Say? I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men, is had in abomination with God, Luke xvi. 15. And I thought again, This Shame tells

me what men are; but he tells me nothing what God, or the word of God, is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, is best, though all the men in the world are against it. Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest, and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation. Shall I entertain thee against my sovereign Lord? how then shall I look Him in the face at his coming? Mark viii. 38. Should I now be ashamed of His ways and servants, how can I expect the blessing? But indeed this Shame was a bold villain; I could scarcely shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear with some one or other of the infirmities that attend religion. But at last I told him 'twas but in vain to attempt farther in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or some time else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims then,
Be vigilant, and quit themselves like men!

Chr. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory," said Solomon; "but shame shall be the promotion of fools," Prov. iii. 35.

Faith. I think we must cry to Him for help against Shame, that would have us to be valiant for truth upon the earth.

Chr. You say true; but did you meet nobody else in that valley?

Faith. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. 'Twas well for you; I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last day brake, and the

sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name was Talkative, walking at a distance besides them; for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner.

Talkative described.

FAITH. Friend, whither away? Are you going to the heavenly country?

TALK. I am going to that same place.

FAITH. That is well; then I hope we may have your good company?

TALK. With a very good will, will I be your companion.

Faithful and Talkative enter into discourse.

FAITH. Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.

TALK. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work; for, to speak the truth, there are but few who care thus to spend their time as they are in their travels, but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

Talkative's dislike of bad discourse.

FAITH. This is, indeed, a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

TALK. I like you wonderful well, for your saying

s full of conviction; and I will add, What thing o pleasant, and what so profitable, as to talk of he things of God? What things so pleasant? hat is, if a man hath any delight in things that are wonderful. For instance: if a man doth delight to talk of the history, or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy scripture?

FAITH. That's true; but to be profited by such things in our talk, should be that which we design.

TALK. That's it that I said; for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus in general; but more particularly, by this a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn, by talk, what it is to repent, to believe, to pray, to suffer, or the like: by this, also, a man may learn what are the great promises and consolations of the gospel, to his own comfort. Farther, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Talkative's fine discourse.

FAITH. All this is true; and glad am I to hear these things from you.

TALK. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

FAITH. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Oh brave Talkative!

TALK. All this I know very well, for a man can receive nothing, except it be given him from heaven; all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

FAITH. Well, then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

Oh brave Talkative!

TALK. What you will. I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

Faithful beguiled by Talkative.

FAITH. Now did Faithful begin to wonder; and stepping to Christian, (for he walked all this while by himself,) he said to him, but softly, What a brave companion have we got! Surely this man will make a very excellent pilgrim.

Christian makes a discovery of Talkative, telling Faithful who he was.

CHR. At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile with this tongue of his twenty of them that know him not.

FAITH. Do you know him then?

CHR. Know him? Yes, better than he knows himself.

FAITH. Pray what is he?

CHR. His name is Talkative: he dwelleth in our

wn. I wonder that you should be a stranger to im; only I consider that our town is large.

FAITH. Whose son is he? And whereabout doth e dwell?

CHR. He is the son of one Say-well. He dwelt ı Prating Row, and he is known to all that are cquainted with him by the name of Talkative, of Prating Row; and, notwithstanding his fine tongue, ıe is but a sorry fellow.

FAITH. Well, he seems to be a very pretty man.

CHR. That is, to them that have not a thorough acquaintance with him, for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but very near more unpleasing.

FAITH. But I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he s on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or ouse, or conversation; all he hath lieth in his ngue, and his religion is to make a noise therewith.

FAITH. Say you so? Then am I in this man eatly deceived.

CHR. Deceived! you may be sure of it. Remember the proverb, "They say, and ı not;" but the kingdom of God is ıt in word, but in power, Matt. xxiii. 3. 1 Cor. iv. 20.

Talkative talks, but does not.

He talketh of prayer, of repentance, of faith, and the new birth; but he knows but only to talk of the I have been in his family, and have observed hi both at home and abroad; and I know what I s of him is the truth. His house is empty of religion, as the white of a egg is of savour. There is there neither prayer, n sign of repentance for sin; yea, the brute, in his kin serves God far better than he. He the very stain, reproach, and shame religion to all that know him, Rom. ii. 24, 25. can hardly have a good word in all that end of t town where he dwells, through him. Thus a the common people that know hi "A saint abroad, and a devil home." His poor family finds it so; he is such churl, such a railer at, and so unreasonable wit his servants, that they neither know how to do f or speak to him. Men that have a dealings with him say, It is better deal with a Turk than with him, for fairer dealin they shall have at their hands. This Talkative it be possible) will go beyond them, defraud, beguil and overreach them. Besides, he brings up t sons to follow his steps; and if he finds in any them a foolish timorousness, (for so he calls t first appearance of a tender conscience,) he ca them fools and blockheads, and by no means w employ them in much, or speak to their commend tion before others. For my part, I am of opinio that he has, by his wicked life, caused many stumble and fall; and will be, if God prevents n the ruin of many more.

His house is empty of religion.

He is a stain to religion.

The proverb that goes of him.

Men shun to deal with him.

FAITH. Well, my brother, I am bound to belie you, not only because you say you know him, b

use, like a christian, you make your reports
For I cannot think that you speak these
f ill-will, but because it is even so as you

Had I known him no more than you, I
erhaps, have thought of him as at the first
; yea, had I received this report at their
ıly, that are enemies to religion, I should
ught it had been a slander,—a lot that oft
n bad men's mouths upon good men's
ıd professions. But all these things, yea,
at many more as bad, of my own knowledge,
ve him guilty of. Besides, good men are
of him; they can neither call him brother
d; the very naming of him among them
ıem blush, if they know him.
. Well, I see that saying and doing are
gs, and hereafter I shall better observe this
n.

They are two things indeed, and are as
ıs are the soul and the body; for as the
hout the soul is but a dead
o *saying*, if it be alone, is but
carcase also. The soul of religion is the
part. "Pure religion and undefiled be-
and the Father is this, to visit the father-
widows in their affliction, and to keep
unspotted from the world," James i. 27.
erses 22—26. This Talkative is not aware
ıinks that hearing and saying will make a
stian; and thus he deceiveth his own soul.
is but as the sowing of the seed; talking
ficient to prove that fruit is indeed in the
d life. And let us assure ourselves, that
y of doom, men shall be judged according

The carcase of religion.

to their fruits, Matt. xiii. 23. It will not be said then, Did you believe? but, Were you doers, or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest, Matt. xiii. 30. and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

FAITH. This brings to my mind that of Moses, by which he describeth the beast that is clean, Lev. xi. Deut. xiv. He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative: he cheweth the cud, he seeketh knowledge: he cheweth upon the word, but he divideth not the hoof. He parteth not with the way of sinners; but as the hare, retaineth the foot of a dog or bear, and therefore he is unclean.

Faithful convinced of the badness of Talkative.

CHR. You have spoken, for aught I know, the true gospel sense of these texts. And I will add another thing: Paul calleth some men, yea, and those great talkers too, sounding brass, and tinkling cymbals, 1 Cor. xiii. 1—3. that is, as he expounds them in another place, things without life, giving sound, 1 Cor. xiv. 7. Things without life; that is, without the true faith and grace of the gospel; and, consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as if it were the tongue or voice of an angel.

Talkative like two things that sound without life.

FAITH. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart, and turn it.

FAITH. What would you have me to do?

CHR. Why, go to him, and enter into some serious discourse about the power of religion, and ask him plainly, (when he has approved of it, for that he will,) whether this thing be set up in his heart, house, or conversation.

FAITH. Then Faithful stepped forward again, and said to Talkative, Come, what cheer? How is it now?

TALK. Thank you, well: I thought we should have had a great deal of talk by this time.

FAITH. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?

TALK. I perceive, then, that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you. And take my answer in brief, thus. First, where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly——

Talkative's false discovery of a work of grace.

FAITH. Nay, hold, let us consider of one at once. I think you should rather say, It shows itself by inclining the soul to abhor its sin.

TALK. Why, what difference is there between crying out against, and abhorring of sin?

FAITH. Oh! a great deal. A man may cry out

the heart, house, and conversation, Gen.
Joseph's mistress cried out with a loud
she had been very chaste; but she would
notwithstanding that, have committed u
with him. Some cry out against sin, e
mother cries out against her child in her
she calleth it slut and naughty girl, and
to hugging and kissing it.

TALK. You lie at the catch, I perceive.

FAITH. No, not I; I am only for sett
right. But what is the second thing wh
would prove a discovery of a work of gr
heart?

TALK. Great knowledge of gospel my

FAITH. This sign should have been
first or last, it is also false;
ledge, great knowledge, m
tained in the mysteries of the gospel, a
work of grace in the soul. Yea, if a ma
knowledge, he may yet be nothing, and
quently, be no child of God, 1 Cor. xiii.
Christ said, "Do you know all these

Great knowledge no sign of grace.

isters; but to do, is that which pleaseth God. t that the heart can be good without knowledge, without that the heart is naught. There is, refore, knowledge and knowledge;—knowledge it resteth in the bare speculation of things, and owledge that is accompanied with e grace of faith and love, which puts nan upon doing even the will of God om the heart: the first of these will serve the lker; but without the other the christian is t content. "Give me understanding, and I shall ep thy law; yea, I shall observe it with my whole art," Psa. cxix. 34.

True knowledge attended with endeavours.

TALK. You lie at the catch again; this is not for lification.

FAITH. Well, if you please, propound another sign ow this work of grace discovereth itself where it is.

TALK. Not I, for I see we shall not agree.

FAITH. Well, if you will not, will you give me ave to do it?

TALK. You may use your liberty.

FAITH. A work of grace in the soul discovereth self, either to him that hath it, or to standers by.

To him that hath it, thus: It gives him convic-on of sin, especially the defilement f his nature, and the sin of unbelief, or the sake of which he is sure to be damned, if he ndeth not mercy at God's hand by faith in Jesus hrist. This sight and sense of things worketh in im sorrow and shame for sin, Psa. xxxviii. 18. er. xxxi. 19. John xvi. 8. Rom. vii. 24. Mark vi. 16. Gal. ii. 16. Rev. i. 6. He findeth, more-ver, revealed in him the Saviour of the world, nd the absolute necessity of closing with him or life; at the which he findeth hungerings and

One good sign of grace.

thirstings after him; to which hungerings, &c. the promise is made. Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore in him that hath this work there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace, John xvi. 9. Gal. ii. 15, 16. Acts iv. 12. Matt. v. 6. Rev. xxi. 6.

To others it is thus discovered:

1. By an experimental confession of faith in Christ. 2. By a life answerable to that confession; to wit, a life of holiness; heart-holiness, family-holiness, (if he hath a family,) and by conversation holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that in secret; to suppress it in his family, and to promote holiness in the world; not by talk only, as hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word, Job xlii. 5, 6. Psa. l. 23. Ezek. xx. 43. Matt. v. 8. John xiv. 15. Rom. x. 10. Ezek. xxxvi. 25. Phil. i. 27. iii. 17. And now, sir, as to the brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear; let me, therefore, have your second question.

Faith. It is this: Do you experience this first

ırt of this description of it? And doth your life ıd conversation testify the same? r standeth your religion in word or ɔngue, and not in deed and truth? Pray, if you ıcline to answer me in this, say no more than you now the God above will say Amen to, and also ıothing but what your conscience can justify you ı; for not he that commendeth himself is approved, ıut whom the Lord commendeth. Besides, to say, ı am thus and thus, when my conversation, and all ny neighbours, tell me I lie, is great wickedness.

Another good sign of grace.

Then Talkative at first began to blush; but, recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechiser; and though you should so do, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?

Talkative not pleased with Faithful's question.

Faith. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you that you are a man whose religion lies in talk, and that your conversation gives this your mouth profession the lie. They say you are a spot among christians, and that religion fareth the worse for your ungodly conversation; that some already have stumbled ıt your wicked ways, and that more are in danger ɔf being destroyed thereby; your religion, and an ıle-house, and covetousness, and uncleanness, and

The reason why Faithful put to him that question.

Faithful's plain dealing with Talkative.

swearing, and lying, and vain company-keeping, &c. will stand together. The proverb is true of you which is said of a whore, to wit, "That she is a shame to all women." So you are a shame to all professors.

Talkative flings away from Faithful.

TALK. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so, adieu.

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life. But he is gone, as I said: let him go; the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company. Besides, the apostle says, "From such withdraw thyself."

A good riddance.

FAITH. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

CHR. You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men now-a-days, and that makes religion to stink in the nostrils of so many as it doth: for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they either be made more conformable to

ligion, or the company of saints would be too hot for them.

How Talkative at first lifts up his plumes!
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes:
And so will all but he that heart-work knows.

Thus they went on, talking of what they had seen by the way, and so made that way easy, which would otherwise no doubt have been tedious to them, for now they went through a wilderness.

Now when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good friend too, said Faithful, for 'twas he that set me on the way to the gate. Now was Evangelist come up unto them, and thus saluted them.

Evangelist overtakes them.

EVAN. Peace be to you, dearly beloved, and peace be to your helpers.

CHR. Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labours for my eternal good.

They are glad at the sight of him.

FAITH. And a thousand times welcome, said good Faithful, thy company, O sweet Evangelist; how desirable is it to us poor pilgrims!

EVAN. Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all t
that had happened to them in the way; and how
with what difficulty, they had arrived to that

Right glad am I, said Evangelist, not tha
have met with trials, but that you
been victors, and for that you
notwithstanding many weaknesses, continued i
way to this very day.

His exhortation to them.

I say, right glad am I of this thing, and th
mine own sake and yours; I have sowed, an
have reaped; and the day is coming, when "
he that soweth, and they that reap, shall r
together," John iv. 36. that is, if you hold
" for in due season ye shall reap, if ye faint
Gal. vi. 9. The crown is before you, and it
incorruptible one; " so run that ye may obtai
. Cor. ix. 24—27. Some there be that set o
this crown, and after they have gone far for i
other comes in and takes it from them: " hol
therefore, that you have; let no man take
crown," Rev. iii. 11. You are not yet out c
gun-shot of the devil; " you have not yet re
unto blood, striving against sin." Let the
dom be always before you, and believe sted
concerning things that are invisible. Let nc
that is on this side the other world get withir
And, above all, look well to your own hearts a
the lusts thereof; for they are " deceitful abo
things, and desperately wicked." Set your
like a flint; you have all power in heaven and
on your side.

CHR. Then Christian thanked him for hi
hortation; but told him withal
they would have him speak fartl
them for their help the rest of the way; an

They do thank him for his exhortations.

rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth.

EVAN. My sons, you have heard in the word of the truth of the gospel, that you must "through many tribulations enter into the kingdom of heaven;" and again, that "in every city, bonds and afflictions abide you;" and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold with blood; but "be you faithful unto death, and the King will give you a crown of life." He that shall die there, although his death will be unnatural, and his pains, perhaps, great, he will yet have the better of his fellow; not only because he will be arrived at the celestial city soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and "commit the keeping of your souls to God in well-doing, as unto a faithful Creator."

He predicteth what troubles they shall meet with in Vanity Fair, and encourageth them to stedfastness.

He whose lot it will be there to suffer, will have the better of his brother.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair. It is kept all the year long. It beareth the name of Vanity Fair, because the town where it is kept, is lighter than vanity, Psa. lxii. 9. and also because all that is there sold, or that cometh thither, is vanity, as is the saying of the wise, "All that cometh is vanity," Eccl. xi. 8. see also i. 2—14. ii. 11—17. Isa. xl. 17.

The antiquity of this fair.

This fair is no new-erected business, but a thing of ancient standing. I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the celestial city, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity, and that it should last all the year long. Therefore at this fair are all such merchandize sold as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as harlots, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

The merchandize of this fair.

And moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red colour.

And as, in other fairs of less moment, there are the eral rows and streets under their proper names, ere such and such wares are vended: so here ewise you have the proper places, rows, streets, amely, countries and kingdoms,) where the wares this fair are soonest to be found. Here is the itain Row, the French Row, the lian Row, the Spanish Row, the rman Row, where several sorts of vanities are be sold. But as in other fairs some one comdity is as the chief of all the fair, so the ware of me and her merchandize is greatly promoted in s fair; only our English nation, with some ers, have taken a dislike thereat.

The streets of this fair.

Now, as I said, the way to the Celestial City lies just ough this town where this lusty fair is kept; and that would go to the city, and yet not go through s town, "must needs go out of the world," Cor. v. 10. The Prince of princes nself, when here, went through this vn to his own country, and that upon a fairy too; yea, and, as I think, it was Beelzebub, chief lord of this fair, that invited him to buy his vanities, yea, would have made him lord of fair, would he but have done him reverence as went through the town. Yea, because he was h a person of honour, Beelzebub had him from eet to street, and showed him all the kingdoms the world in a little time, that he might, if posle, allure that Blessed One to cheapen and buy e of his vanities; but he had no id to the merchandize, and, therefore, left the town without laying out so much one farthing upon these vanities, Matt. iv. 10. Luke iv. 5—8. This fair, therefore, is

Christ went through this fair.

Christ bought nothing in this fair.

an ancient thing of long standing, and a very gr
fair.

Now these pilgrims, as I said, must needs
through this fair. Well, so they
but, behold, even as they entered
the fair, all the people in the fair were moved,
the town itself, as it were, in a
bub about them, and that for sev
reasons: For,

The pilgrims enter the fair.

The fair in a hubbub about them.

First, The pilgrims were clothed with such
of raiment as was diverse from
raiment of any that traded in that
The people, therefore, of the fair made a gr
gazing upon them; some said they were fo
some they were bedlams; and some they were
landish men, Job xii. 4. 1 Cor. iv. 9.

The first cause of the hubbub.

Secondly, And as they wondered at their
rel, so they did likewise at
speech; for few could understand
what they said. They naturally spoke the langu
of Canaan; but they that kept the fair were
men of this world. So that from one end of
fair to the other, they seemed barbarians each
the other, 1 Cor. ii. 7, 8.

The second cause of the hubbub.

Thirdly, But that which did not a little amu
the merchandizers was, that these p
grims set very light by all their war
They cared not so much as to look upon them; a
if they called upon them to buy, they would p
their fingers in their ears, and cry, "Turn aw
mine eyes from beholding vanity," Psa. cxix. 3
and look upwards, signifying that their trade a
traffic was in heaven, Phil. iii. 20, 21.

Third cause of the hubbub.

One chanced mockingly, beholding the carria
of the men, to say unto them, "What will ye buy

hey, looking gravely upon him, said, "We
ne truth," Prov. xxiii. 23. At
there was an occasion taken to
e the men the more; some mocking, some
ng, some speaking reproachfully,
me calling upon others to smite

Fourth cause of the hubbub.

They are mocked.

At last things came to a hubbub, and great
the fair, insomuch that all order was con-
ed. Now was word presently brought to the
one of the fair, who quickly came down, and
ed some of his most trusty friends to take
men into examination, about whom the fair
lmost overturned. So the men
brought to examination; and
hat sat upon them asked whence they came,
er they went, and what they did there in such
usual garb. The men told them
hey were pilgrims and strangers
world, and that they were going
ir own country, which was the heavenly Jeru-
, Heb. xi. 13—16. and that they had given
casion to the men of the town, nor yet to the
andizers, thus to abuse them, and to let them
eir journey, except it was for that, when one
them what they would buy, they said they
buy the truth. But they that
appointed to examine them, did
elieve them to be any other than bedlams and
or else such as came to put all things into a
sion in the fair. Therefore they
them and beat them, and be-
red them with dirt, and then put them into
age, that they might be made a spectacle
ll the men of the fair. There, therefore,
lay for some time, and were made the

They are examined.

They tell who they are, and whence they came.

They are not believed.

They are put in the cage.

objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them. But the men being patient, and "not rendering railing for railing, but contrariwise blessing," and giving good words for bad, and kindness for injuries done, some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They, therefore, in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that, for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness

Their behaviour in the cage.

They are made the authors of this disturbance.

They are led up and down the fair in chains, for a terror to others.

and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Some men of the fair won over to them.

Their adversaries resolve to kill them.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

They are again put into the cage, and afterwards brought to trial.

Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment. But committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned The judge's name was Lord Hate-good; their indictment was one and the same in substance, though somewhat varying in form; the contents whereof was this: "That they were enemies to, and disturbers of, the trade; that they had made commotions and divisions in the

Their indictment.

town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince."

Then Faithful began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace: the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Faithful answers for himself.

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank They were then asked, if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest upon oath before this honourable bench, that he is——

Envy begins.

JUDGE. Hold—give him his oath.

So they sware him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom, but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls principles of faith and holiness. And in particular, I heard him once myself affirm, that christianity and the customs of our town of Vanity were diametrically

osite, and could not be reconciled. By which ing, my lord, he doth at once not only condemn our laudable doings, but us in the doing of them. Then did the judge say to him, Hast thou any re to say?

Envy. My lord, I could say much more, only I ild not be tedious to the court. Yet if need be, en the other gentlemen have given in their evi- ce, rather than any thing shall be wanting that l despatch him, I will enlarge my testimony inst him. So he was bid stand by.

Then they called Superstition, and bid him look n the prisoner at the bar. They asked, what he could say for their d the king against him. Then they sware him; he began:

Superstition follows.

Sup. My lord, I have no great acquaintance h this man, nor do I desire to have further owledge of him. However, this I know, that he a very pestilent fellow, from some discourse the er day that I had with him in this town; for n, talking with him, I heard him say, that our igion was naught, and such by which a man ld by no means please God. Which saying of , my lord, your lordship very well knows what essarily thence will follow, to wit, that we still worship in vain, are yet in our sins, and finally ll be damned: and this is that which I have to .

Then was Pickthank sworn, and bid say what knew in the behalf of their lord the king against prisoner at the bar.

Pick. My lord, and you gentlemen all, this fel- I have known of a long time, and e heard him speak things that

Pickthank's testimony.

ought not to be spoken; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are, the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility; and he hath said, moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.

Sins are all lords, and great ones.

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

FAITH. May I speak a few words in my own defence?

JUDGE. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us hear what thou hast to say.

FAITH. 1. I say, then, in answer to what Mr. Envy hath spoken, I never said aught but this, that what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

Faithful's defence of himself.

2. As to the second, to wit, Mr. Superstition,

and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

3. As to what Mr. Pickthank hath said, I say, (avoiding terms, as that I am said to rail, and the like,) that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for a being in hell than in this town and country. And so the Lord have mercy upon me.

Then the judge called to the jury, (who all this while stood by to hear and observe,) Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you in our law.

The judge's speech to the jury.

There was an act made in the days of Pharaoh the great, servant to our prince, that, lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river, Exod. i. 22. There was also an act made in the days of Nebuchadnezzar the great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace, Dan. iii. 6. There was also an act made in the days of Darius, that whoso for some time called upon any God but him, should be cast into the lion's den, Dan. vi. 7. Now the

apparent; but here is a crime apparent.
second and third, you see he disputeth a
religion; and for the treason that he hath
he deserveth to die the death.

Then went the jury out, whose names
Blindman, Mr. No-good, Mr. Malice, M
lust, Mr. Live-loose, Mr. Heady, Mr. H
Mr. Enmity, Mr. Liar, Mr. Cruelty, M
light, and Mr. Implacable; who every on
his private verdict against him among th
and afterwards unanimously concluded
him in guilty before the judge. And fir
themselves, Mr. Blindman, the foreman,
clearly that this man is a heretic. Then
No-good, Away with such a fellow from
Ay, said Mr. Malice, for I hate the ver
him. Then said Mr. Love-lust, I could
dure him. Nor I, said Mr. Live-loose, for
always be condemning my way. Hang
him, said Mr. Heady. A sorry scrub,
High-mind. My heart riseth against him
Enmity. He is a rogue, said Mr. Liar.
is too good for him, said Mr. Cruelty. I

ndemned to be had from the place where he
s, to the place from whence he came, and there
be put to the most cruel death that could be
vented.

They, therefore, brought him out, to do with him
cording to their law; and first they scourged him,
en they buffetted him, then they
nced his flesh with knives; after
at they stoned him with stones; then pricked him
ith their swords; and last of all, they burned him
ashes at the stake. Thus came Faithful to his
d.

The cruel death of Faithful.

Now I saw, that there stood behind the multi-
de a chariot and a couple of horses waiting for
aithful, who (so soon as his adversaries had
espatched him) was taken up into it, and straight-
ay was carried up through the clouds with sound
trumpet, the nearest way to the celestial gate.
ut as for Christian, he had some
espite, and was remanded back to
rison; so he there remained for a space. But
e who overrules all things, having the power of
eir rage in his own hand, so wrought it about,
at Christian for that time escaped them, and went
is way.

Christian is still alive.

And as he went he sang, saying,

> Well, Faithful, thou hast faithfully profest
> Unto thy Lord, with whom thou shalt be blest,
> When faithless ones, with all their vain delights,
> Are crying out under their hellish plights:
> Sing, Faithful, sing, and let thy name survive,
> For though they killed thee, thou art yet alive.

Now I saw in my dream, that Christian went
ot forth alone; for there was one
whose name was Hopeful, (being so

Christian has another companion.

made by the beholding of Christian a
in their words and behaviour, in their
the fair,) who joined himself unto him,
into a brotherly covenant, told him th
be his companion. Thus one died t
mony to the truth, and another rises ou
to be a companion with Christian in hi

There are more of the men of the fair will follow.

This Hopeful also told C
there were many more o
the fair that would take t
follow after.

So I saw, that quickly after they we

They overtake By-ends.

the fair they overtook c
going before them, who
By-ends; so they said to him, What
sir? and how far go you this way? H
that he came from the town of Fair-sp
was going to the celestial city; but t
his name.

From Fair-speech? said Christian;
good that lives there? Prov. xxvi. 25.

By. Yes, said By-ends, I hope.

Chr. Pray, sir, what may I call you

By. I am a stranger to you, and yo

By-ends loth to tell his name.

you be going this way, I
of your company; if no
content.

Chr. This town of Fair-speech. I

ɔrd Turn-about, my Lord Time-server, my Fair-speech, from whose ancestors that town ɔok its name; also Mr. Smooth-man, Mr. ʒ-both-ways, Mr. Any-thing; and the parson parish, Mr. Two-tongues, was my mother's rother, by father's side; and, to tell you th, I am become a gentleman of good quality; great grandfather was but a waterman, look- ıe way and rowing another, and I got most estate by the same occupation.

ι. Are you a married man?

Yes, and my wife is a very virtuous woman, ıughter of a virtuous woman; as my Lady Feigning's daugh- ıerefore she came of a very honourable family, arrived to such a pitch of breeding, that she how to carry it to all, even to prince and ıt. 'Tis true, we somewhat differ gion from those of the stricter yet but in two small points; we never strive against wind and tide. Se-, we are always most zealous when Religion n his silver slippers; we love much to walk ıim in the street, if the sun shines, and the applaud him.

The wife and kindred of By-ends.

Where By-ends differs from others in religion.

ɪn Christian stepped a little aside to his fellow ul, saying, It runs in my mind that this is y-ends, of Fair-speech; and if it be he, we as very a knave in our company as dwelleth these parts. Then said Hopeful, Ask him; ıks he should not be ashamed of his name. ristian came up with him again, and said, Sir, ılk as if you knew something more than all ɔrld doth; and, if I take not my mark amiss,

I deem I have half a guess of you. Is not your name Mr. By-ends, of Fair-speech?

By. This is not my name; but, indeed, it is a nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

How By-ends got his name.

By. Never, never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me let me count them a blessing; but let not the malicious load me, therefore, with reproach.

Chr. I thought, indeed, that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

He desires to keep company with Christian.

By. Well, if you will thus imagine, I cannot help it: you shall find me a fair company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion: you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.

By. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

CHR. Not a step farther, unless you will do in what I propound as we

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

By-ends and they part.

Now I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them, looking back, saw three men following Mr. By-ends; and, behold, as they came up with him, he made them a very low congee; and they also gave him a compliment. The men's names were, Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all, men that Mr. By-ends had formerly been acquainted with, for in their minority they were schoolfellows, and taught by one Mr. Gripe-man, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the North. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

He has new companions.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within view.

BY. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

By-ends' character of the pilgrims.

MONEY. Alas! why did not they stay, that we might have had their good company? for they,

and we, and you, sir, I hope are all going on a pilgrimage.

By. We are so indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that let a man be ever so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save. That is bad; but we read of some that are righteous overmuch, and such men's rigidness prevails with them to judge and condemn all but themselves. But I pray, what, and how many, were the things wherein you differed?

By. Why they, after their headstrong manner, conclude that it is their duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in what, and so far as, the times and my safety will bear it. They are for Religion when in rags and contempt; but I am for him when he walks in his silver slippers, in the sunshine, and with applause.

Hold-the-World. Ay, and hold you there still, good Mr. By-ends; for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise to lose it. Let us be wise as serpents. It is best to make hay while the sun shines. You see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take

air weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion; and Job says, that a good man shall lay up gold as dust; but he must not be such as the men before us, if they be as you have described them

SAVE. I think that we are all agreed in this matter; and therefore there needs no more words about it.

MONEY. No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason, (and you see we have both on our side,) neither knows his own liberty, nor seeks his own safety.

BY. My brethren, we are, as you see, going all on pilgrimage; and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man, a minister or a tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?

MONEY. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerneth a minister himself. Suppose a minister, a worthy man, possessed but of

a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason why a man may not do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful, (this cannot be contradicted,) since it is set before him by Providence; so then he may get it if he can, making no question for conscience sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth, 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. And, 3. So more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry hereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the tradesman you mentioned. Suppose such an one to have but a poor employ in the world, but by becoming religious, he may mend his market, perhaps get a rich wife, or more and

far better customers to his shop; for my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good; therefore, to become religious to get all these is a good and profitable design.

This answer thus made by Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather, because they had opposed Mr. By-ends before. So they called after them, and they stopped and stood still till they came up to them; but they concluded as they went, that not Mr. By-ends, but old Mr. Hold-the-World, should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat, that was kindled betwixt Mr. By-ends and them at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-World propounded the question to Christian and his fellow, and bid them to answer it if they could.

Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, John vi. 26. how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world! Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens: for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them but by becoming circumcised, they said to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20—24.

2. The hypocritical Pharisees were also of this religion: long prayers were their pretence; but to get widows' houses was their intent, and greater damnation was from God their judgment, Luke xx. 46, 47.

3. Judas the devil was also of this religion: he was religious for the bag, that he might be possessed of what was put therein; but he was lost, cast away, and the very son of perdition.

4. Simon the wizard was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according, Acts viii. 19—23.

5. Neither will it go out of my mind, but that that man who takes up religion for the world, will throw away religion for the world; for so surely as Judas

designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question, therefore, affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is heathenish, hypocritical, and devilish; and your reward will be according to your works.

Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered, and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

The ease that pilgrims have is but little in this life.

Then Christian and Hopeful outwent them again, and went till they came at a delicate plain, called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the farther side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the pit, the ground, being deceitful under them, broke, and they were slain: some also had been maimed there, and could not, to their dying day, be their own men again.

Lucre-hill, a dangerous hill.

Then I saw in my dream, that a little off the road, over against the

Demas at the hill Lucre.

silver mine, stood Demas (gentleman-like) to call to passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

He calls to Christian and Hopeful to come to him.

CHR. What thing so deserving as to turn us out of the way?

DEMAS. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains you may richly provide for yourselves.

Hopeful tempted to go, but Christian holds him back.

HOPE. Then said Hopeful, Let us go see.

CHR. Not I, said Christian; I have heard of this place before now, and how many have there been slain; and, besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage? Hosea iv. 16—19.

DEMAS. Not very dangerous, except to those that are careless; but withal, he blushed as he spake.

CHR. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

HOPE. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

DEMAS. Then Demas called again, saying, But will you not come over and see?

CHR. Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning

Christian roundeth up Demas.

aside, by one of his Majesty's judges, 2 Tim. iv. 10. and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said Christian, What is thy name? Is it not the same by the which I have called thee?

Demas. Yes, my name is Demas; I am the son of Abraham.

Chr. I know you; Gehazi was your great grandfather, and Judas your father, and you have trod in their steps; it is but a devilish prank that thou usest; thy father was hanged for a traitor, and thou deservest no better reward, 2 Kings v. 20—27. Matt. xxvi. 14, 15. xxvii. 3—5. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

By-ends goes over to Demas.

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang Christian:

By-ends and silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre: so these two
Take up in this world, and no farther go.

the form thereof; for it seemed to them as
been a woman transformed into the sh
pillar. Here, therefore, they stood look
looking upon it, but could not for a time
they should make thereof. At last Hopef
written above upon the head thereof a writ
unusual hand; but he being no scholar,
Christian (for he was learned) to see if
pick out the meaning: so he came, and aft
laying of letters together, he found the
be this, "Remember Lot's wife." So he
his fellow; after which they both conclu
that was the pillar of salt into which Lot's
turned, for her looking back with a coveto
when she was going from Sodom, Gen.
Which sudden and amazing sight gave th
sion of this discourse.

CHR. Ah, my brother! this is a seasona
it came opportunely to us after the invitati
Demas gave us to come over to view the hi
and had we gone over, as he desired us, an
wast inclined to do, my brother, we had,
I know, been made ourselves a spectacle

n. Let us take notice of what we see here, for
elp for time to come. This woman escaped
udgment, for she fell not by the destruction of
m; yet she was destroyed by another, as we
she is turned into a pillar of salt.

PER. True, and she may be to us both caution
example; caution, that we should shun her
r a sign of what judgment will overtake such
all not be prevented by this caution; so Korah,
an, and Abiram, with the two hundred and fifty
hat perished in their sin, did also become a sign
ample to others to beware, Numb. xvi. 31, 32.
9, 10. But above all, I muse at one thing,
t, how Demas and his fellows can stand so con-
tly yonder to look for that treasure, which this
an but for looking behind her after (for we
not that she stepped one foot out of the way)
urned into a pillar of salt; especially since the
nent which overtook her did but make her an
ple within sight of where they are; for they
ot choose but see her, did they but lift up
eyes.

IR. It is a thing to be wondered at, and it
eth that their hearts are grown desperate in
ase; and I cannot tell who to compare them
fitly, as to them that pick pockets in the pre-
of the judge, or that will cut purses under the
ws. It is said of the men of Sodom, that they
sinners exceedingly, because they were sinners
fore the Lord," that is, in his eye-sight, and not-
standing the kindnesses that he had showed
; for the land of Sodom was now like the gar-
of Eden heretofore, Gen. xiii. 10—13. This,
efore, provoked him the more to jealousy, and
le their plague as hot as the fire of the Lord

must be partakers of severest judgments.

HOPE. Doubtless thou hast said the tr
what a mercy is it that neither thou, but
I, am not made myself this example! Th
tereth occasion to us to thank God, to fe
him, and always to remember Lot's wife.

I saw then that they went on their
pleasant river, which David
called "the river of God;" l
"the river of the water of life," Psa. lxv
xxii. 1. Ezek. xlvii. 1—9. Now their wa
upon the bank of this river: here, therefo
tian and his companion walked with grea
they drank also of the water of the river,
pleasant and enlivening to their weary spi
sides, on the banks of this
either side, were green tree
manner of fruit; and the le
ate to prevent surfeits, and
eases that are incident to those that heat t
by travels. On either side of the river
meadow, curiously beautified with lilies
was green all the year long.

A river.

Trees by the river.

The fruit and leaves of the trees.

Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway-side.
The meadows green, besides their fragrant smell,
Yield dainties for them; and he who can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field.

So when they were disposed to go on, (for they re not as yet at their journey's end,) they ate, l drank, and departed.

Now I beheld in my dream, that they had not rneyed far, but the river and the way for a time ted, at which they were not a little sorry; yet y durst not go out of the way. Now the way m the river was rough, and their feet tender by ssn of their travels; so the souls of the pilgrims re much discouraged because of the way, Numb. 4. Wherefore still as they went on, they ished for a better way. Now a little fore them, there was on the left hand the road a meadow and a stile to go over into it, d that meadow is called By-path meadow. Then d Christian to his fellow, If this meadow lieth ng by our way-side, let's go over into it. Then went to the stile to see, and behold path lay along by the way on the ier side of the fence. It is accord- g to my wish, said Christian; here is the easiest ing; come, good Hopeful, and let us go over

By-path meadow.

One temptation makes way for another.

HOPE. But, how if this path should lead us out the way?

CHR. That is not likely, said the other. Look, th it not go along by the way-side? Hopeful, being persuaded by his llow, went after him over the stile.

Strong christians may lead weak ones out of the way.

'hen they were gone over, and were got into the ath, they found it very easy for their feet; and

with strangers.

the celestial gate. Look, s
tian, did not I tell you so? b
may see we are right. So they followed
went before them. But behold the night
and it grew very dark; so that they that
hind lost the sight of him that went before

He therefore that went before, (Vain-C
by name,) not seeing the w
him, fell into a deep pit, v
on purpose there made by the prince
grounds to catch vain-glorious fools withal
dashed in pieces with his fall, Isa. ix. 16.

A pit to catch the vain-glorious in.

Now Christian and his fellow heard
So they called to know the matter, but
none to answer, only they heard a groanin
said Hopeful, Where are we now? The
fellow silent, as mistrusting that he had
out of the way; and now it began to
thunder and lighten in a most dreadful
and the water rose amain.

Reasoning between Christian and Hopeful.

Then Hopeful groaned i
saying, Oh that I had kep
way!

CHR. Who could have thought that

thee into such imminent danger. Pray, my
her, forgive me; I did not do it of an evil intent.
lope. Be comforted, my brother, for I forgive
; and believe, too, that this shall be for our good.
her. I am glad I have with me a merciful bro-
; but we must not stand here; let us try to go
: again.
lope. But, good brother, let me go before.
her. No, if you please, let me go first, that if
e be any danger, I may be first therein, because
ny means we are both gone out of the way.
lope. No, said Hopeful, you shall not go first,
your mind being troubled may lead you out of
way again. Then for their encouragement they
d the voice of one saying, "Let thine heart be
rds the highway, even the way that thou wentest;
 again," Jer. xxxi. 21. But by
time the waters were greatly risen,
eason of which the way of going
: was very dangerous. (Then I thought that
easier going out of the way when we are in,
 going in when we are out.) Yet they adven-
d to go back; but it was so dark, and the flood
so high, that in their going back they had like
ave been drowned nine or ten times.

They are in danger of drowning as they go back.

Neither could they, with all the skill they had,
again to the stile that night. Wherefore at last,
ting under a little shelter, they sat
rn there until the day brake; but,
ng weary, they fell asleep. Now
re was, not far from the place where they lay, a
lle, called Doubting-castle, the owner whereof
s Giant Despair, and it was in his grounds they
w were sleeping: wherefore he, getting up in the
rning early, and walking up and down in his

They sleep in the grounds of Giant Despair.

fields, caught Christian and Hopeful asl
grounds. Then with a grim and surly
bid them awake, and asked them whence
and what they did in his grounds. The
they were pilgrims, and that they had lost

He finds them in his grounds, and carries them to Doubting-castle.

Then said the giant, You
night trespassed on me by
in and lying on my grou
therefore you must go along with me.
were forced to go, because he was stro
they. They also had but little to say,
knew themselves in a fault. The giant,
drove them before him, and put them into
into a very dark dungeon, nasty, and stinl

The grievousness of their imprisonment.

spirits of these two men. I
they lay from Wednesday
till Saturday night, withou
of bread or drop of drink, or light, or
how they did: they were, therefore, he
case, and were far from friends and acq
Psa. lxxxviii. 18. Now in this place Chi
double sorrow, because it was through his
haste that they were brought into this di

Now Giant Despair had a wife, and
was Diffidence: so when he was gone
told his wife what he had done, to wit, tl
taken a couple of prisoners, and cast the
dungeon for trespassing on his grounds.
asked her also what he had best to do

n to them, and there first falls to rating of
; if they were dogs, although they never
m a word of distaste. Then
upon them, and beats them
/, in such sort that they were
: to help themselves, or to turn them upon
ır. This done, he withdraws and leaves
ere to condole their misery, and to mourn
ıeir distress: so all that day they spent their
nothing but sighs and bitter lamentations.
:t night she, talking with her husband further
ıem, and understanding that they were yet
l advise him to counsel them to make away
:mselves. So when morning
ıe, he goes to them in a surly
as before, and perceiving
be very sore with the stripes that he had
em the day before, he told them, that since
re never like to come out of that place, their
ıy would be forthwith to make an end of
ves, either with knife, halter, or poison: for
d he, should you choose to live, seeing it is
l with so much bitterness? But they de-
m to let them go. With that he looked
on them, and rushing to them, had doubt-
le an end of them himself, but that he fell
of his fits, (for he sometimes,
iny weather, fell into fits.) and
a time the use of his hands; wherefore he
w, and left them as before to consider what
Then did the prisoners consult between
ves. whether it was best to take his counsel
and thus they began to discourse:

On Thursday Giant Despair beats his prisoners.

On Friday Giant Despair counsels them to kill themselves.

The giant sometimes has fits.

Brother, said Christian, what shall we do?
: that we now live is miserable. For my

part, I know not whether is best to live thus, or to die out of hand. My soul chooseth strangling rather than life, and the grave is more easy for me than this dungeon, Job vii. 15. Shall we be ruled by the giant?

Christian crushed.

HOPE. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet let us consider, the Lord of the country to which we are going hath said, "Thou shalt do no murder," no, not to another man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? for "no murderer hath eternal life," &c. And let us consider again, that all the law is not in the hand of Giant Despair; others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die; or that at some time or other he may forget to lock us in; or but he may, in a short time, have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before. But, however, my brother, let us be patient, and endure a while; the time may come that may give us a happy release; but let us not be our own murderers. With these words Hopeful at present

Hopeful comforts him.

id moderate the mind of his brother; so they con-
nued together in the dark that day, in their sad
nd doleful condition.

Well, towards evening the giant goes down into
ne dungeon again, to see if his prisoners had taken
is counsel. But when he came there, he found
hem alive; and truly, alive was all; for now, what
or want of bread and water, and by reason of the
rounds they received when he beat them, they
ould do little but breathe. But I say, he found
hem alive; at which he fell into a grievous rage,
nd told them, that seeing they had disobeyed his
ounsel, it should be worse with them than if they
ad never been born.

At this they trembled greatly, and I think that
Christian fell into a swoon; but coming a little to
imself again, they renewed their discourse about
he giant's counsel, and whether yet they had best
ake it or no. Now Christian again seemed for
loing it; but Hopeful made his second reply as
olloweth:

Hopeful comforts him again by calling former things to remembrance.

HOPE. My brother, said he, rememberest thou
ot how valiant thou hast been here-
ofore? Apollyon could not crush
hee, nor could all that thou didst
ear, or see, or feel in the Valley of the Shadow of
Death. What hardship, terror, and amazement
ast thou already gone through! and art thou now
othing but fears? Thou seest that I am in the
ungeon with thee, a far weaker man by nature
han thou art. Also this giant hath wounded me
s well as thee, and hath also cut off the bread and
vater from my mouth, and with thee I mourn with-
ut the light. But let us exercise a little more
atience. Remember how thou playedst the man

at Vanity-fair, and wast neither afraid of the chain nor cage, nor yet of bloody death: wherefore let us (at least to avoid the shame that it becomes not a christian to be found in) bear up with patience as well as we can.

Now night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied, They are sturdy rogues; they choose rather to bear all hardships than to make away with themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those that thou hast already despatched, and make them believe, ere a week comes to an end, thou wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them as his wife had bidden him. These, said he, were pilgrims, as you are, once, and they trespassed on my grounds as you have done; and when I thought fit I tore them in pieces, and so within ten days I will do you; go, get you down to your den again. And with that he beat them all the way thither. They lay, therefore, all day on Saturday in lamentable case, as before. Now when night was come, and when Mrs. Diffidence and her husband, the giant, were got to bed, they began to renew their discourse of their prisoners; and withal the old giant wondered, that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them; or that they have picklocks about them, by the

On Saturday the giant threatened that shortly he would pull them in pieces.

THE PILGRIMS ESCAPING FROM DOUBTING CASTLE.

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ns of which they hope to escape. And sayest
ı so, my dear? said the giant; I will therefore
ch them in the morning.

Vell, on Saturday, about midnight, they began
ray, and continued in prayer till almost break
ay.

Vow, a little before it was day, good Christian,
ne half amazed, brake out into this passionate
ch; What a fool, quoth he, am I, to lie in a
king dungeon, when I may as well walk at li-
y! I have a key in my bosom,
ed Promise, that will, I am per-
led, open any lock in Doubting-
le. Then said Hopeful, That's
d news; good brother, pluck it out of thy bo-
ı, and try.

A key in Christian's bosom, called Promise, opens any lock in Doubting-castle.

Then Christian pulled it out of his bosom, and
an to try at the dungeon-door, whose bolt, as he
ıed the key, gave back, and the door flew open
ı ease, and Christian and Hopeful both came
. Then he went to the outward door that leads
ı the castle-yard, and with his key opened that
r also. After that he went to the iron gate, for
t must be opened too; but that lock went despe-
ly hard, yet the key did open it. Then they
ust open the gate to make their escape with
ed; but that gate, as it opened, made such a
aking, that it waked Giant Despair, who hastily
ng to pursue his prisoners, felt his limbs to fail;
his fits took him again, so that he could by no
ans go after them. Then they went on, and
ne to the King's highway again, and so were
e, because they were out of his jurisdiction.

Now when they were gone over the stile, they
gan to contrive with themselves what they should

do at that stile, to prevent those that shall come after from falling into the hands of Giant Despair.

A pillar erected by Christian and his fellow.

So they consented to erect there a pillar, and to engrave upon the side thereof this sentence; "Over this stile is the way to Doubting-castle, which is kept by Giant Despair, who despiseth the King of the celestial country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger. This done, they sang as follows:

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care,
Lest they for trespassing his pris'ners are,
Whose castle's Doubting, and whose name's Despair.

The Delectable Mountains.

They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before. So they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains shepherds feeding their flocks, and they stood by the highway side. The pilgrims, therefore, went to them, and leaning upon their staffs, (as is common with weary pilgrims when they stand to talk with any by the way,) they asked, Whose delectable mountains are these, and whose lambs the sheep that feed upon them?

They are refreshed in the mountains.

Talk with the shepherds.

SHEP. These mountains are Emmanuel's land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them.

CHR. Is this the way to the celestial city?
SHEP. You are just in your way.
CHR. How far is it thither?
SHEP. Too far for any but those who shall get ther indeed.
CHR. Is the way safe, or dangerous?
SHEP. Safe for those for whom it is to be safe; t transgressors shall fall therein, Hos. xiv. 9.
CHR. Is there in this place any relief for pilgrims at are weary and faint in the way?
SHEP. The Lord of these mountains hath given a charge not to be forgetful to entertain stran- s: therefore the good of the place is before you, b. xiii. 2.

saw also in my dream, that when the Shepherds ceived that they were wayfaring men, they also questions to them, (to which they made answer in other places,) as, Whence came you? and, w got you into the way? and, By what means e you so persevered therein? for but few of n that begin to come hither, do show their face these mountains. But when the pherds heard their answers, being ased therewith, they looked very lovingly upon m, and said, Welcome to the Delectable Moun- ts.

The Shepherds welcome them.

The Shepherds, I say, whose names were Know- ge, Experience, Watchful, and Sin- e, took them by the hand, and had m to their tents, and made them partake of what s ready at present. They said, moreover, We ld that you should stay here a while, to be ac- inted with us, and yet more to solace yourselves h the good of these Delectable Mountains. They n told them, that they were content to stay. So

The names of the Shepherds.

went forth with them, and walked a wh
a pleasant prospect on every side. The
Shepherds one to another
show these pilgrims some
So when they had concluded to do it, they
first to the top of a hill, cal
which was very steep on th
side, and bid them look down to the bo
Christian and Hopeful looked down, a
the bottom several men dashed all to p
fall that they had from the top. Then s
tian, What meaneth this? The Shep
swered, Have you not heard of them that
to err, by hearkening to Hymenæus and
as concerning the faith of the resurrect
body? 2 Tim. ii. 17, 18. They answ
Then said the Shepherds, Those that you
in pieces at the bottom of this mountain
and they have continued to this day un
you see, for an example to others to take
they clamber too high, or how they come
the brink of this mountain.

They are shown wonders.

The mountain of Error.

Then I saw that they had them to
another mountain, and th

d not get out from among them. Then said istian, What means this?

The Shepherds then answered, Did you not see ttle below these mountains a stile that led into a adow, on the left hand of this way? They an- ered, Yes. Then said the Shepherds, From that e there goes a path that leads directly to Doubt- g castle, which is kept by Giant Despair; and ese men (pointing to them among the tombs) me once on pilgrimage, as you do now, even until ey came to that same stile. And because the ght way was rough in that place, they chose to go it of it into that meadow, and there were taken by iant Despair, and cast into Doubting-castle, where, ter they had awhile been kept in the dungeon, he t last did put out their eyes, and led them among nose tombs, where he has left them to wander to his very day, that the saying of the wise man might e fulfilled, "He that wandereth out of the way of nderstanding shall remain in the congregation of he dead," Prov. xxi. 16. Then Christian and Hopeful looked one upon another, with tears gush- ng out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds ad them to another place in a bottom, where was door on the side of a hill; and they opened the oor, and bid them look in. They looked in, there- re, and saw that within it was very dark and smoky; ey also thought that they heard there a rumbling ise, as of fire, and a cry of some tormented, and at they smelt the scent of brimstone. Then said hristian, What means this? The Shepherds told em, This is a by-way to hell, a way at hypocrites go in at; namely, ch as sell their birthright, with Esau; such as

A by-way to hell.

sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

SHEP. Yes, and held it a long time too.

HOPE. How far might they go on in pilgrimage in their day, since they, notwithstanding, were thus miserably cast away?

SHEP. Some further, and some not so far as these mountains.

Then said the pilgrims one to another, We have need to cry to the Strong for strength.

SHEP. Ay, and you will have need to use it, when you have it, too.

By this time the pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another, Let us here show the pilgrims the gate of the Celestial City, if they have skill to look through our perspective-glass. The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them the glass to look.

The Shepherds' perspective-glass.

Then they tried to look; but the remembrance of that last thing that the Shepherds had shown them made their hands shake, by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Thus they went away and sang:

The fruits of servile fear.

Thus by the Shepherds secrets are reveal'd,
Which from all other men are kept conceal'd:

THE PERSPECTIVE-GLASS.

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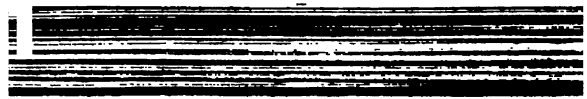

Come to the Shepherds then, if you would see
Things deep, things hid, and that mysterious be.

'hen they were about to depart, one of the Shep-
s gave them a note of the way. **A two-fold caution**
:her of them bid them beware of
Flatterer. The third bid them take heed that
sleep not upon the Enchanted Ground. And
ourth bid them God speed. So I awoke from
lream.

nd I slept, and dreamed again, and saw the
: two pilgrims going down the mountains along
highway towards the city. Now a little below
: mountains on the left hand lieth
country of Conceit; from which **The country of Conceit, out of which came Ignorance.**
try there comes into the way in
h the pilgrims walked, a little crooked lane.
:, therefore, they met with a very brisk lad, that
: out of that country, and his name was Igno-
e. So Christian asked him from **Christian and Ignorance have some talk.**
t parts he came, and whither he
going.

IGNOR. Sir, I was born in the country that lieth
there, a little on the left hand, and I am going
ie Celestial City.

HR. But how do you think to get in at the gate,
you may find some difficulty there?

GNOR. As other good people do, said he.

'HR. But what have you to show at that gate,
: the gate should be opened to you.

GNOR. I know my Lord's will, and have been a
d liver: I pay every man his own; **The grounds of Ignorance's hope.**
ay, fast, pay tithes, and give alms,
have left my country for whither I am going.

HR. But thou camest not in at the wicket-gate

that is at the head of this way; thou came hither through that same crooked lane, and t fore I fear, however thou mayst think of th when the reckoning-day shall come, thou wilt laid to thy charge that thou art a thief and a r instead of getting admittance into the city.

IGNOR. Gentlemen, ye be utter strangers t I know you not: be content to the religion of your country, and follow the religion of mine. I hope all will b And as for the gate that you talk of, all the knows that that is a great way off of our co I cannot think that any man in all our part so much as know the way to it; nor nee matter whether they do or no, since we h you see, a fine, pleasant, green lane, that down from our country, the next way in way.

He telleth every one he is but a fool.

When Christian saw that the man was wise own conceit, he said to Hopeful, whispe "There is more hope of a fool than of him," xxvi. 12. And said, moreover, "When he a fool walketh by the way, his wisdom failet and he saith to every one that he is a fool," x. 3. What, shall we talk furthe him, or outgo him at present, leave him to think of what he hath heard a and then stop again for him afterwards, and by degrees we can do any good by him? said Hopeful,

How to carry it to a fool.

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, those that no understanding have,
(Although he made them,) them he will not sa

Hope. He further added, It is not good, I think, say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying back to the door that they saw on the side of the hill, Matt. xii. 45. Prov. v. 22. Now good Christian began to tremble, and so did Hopeful, his companion; yet, as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostacy. But he did not perfectly see his face, for he did hang his head like a thief that is found; but being gone past, Hopeful looked after him, and espied on his back a paper, with this incription, "Wanton professor, and damnable apostate."

The destruction of one Turn-away

Then said Christian to his fellow, Now I call to my remembrance that which was told me of a thing that happened to a good man hereabout. The name of that man was Little-Faith; but a good man, and he dwelt in the town of Sincere. The thing was this. At the entering in at this passage, there comes down from Broadway-gate a lane, called Dead-man's-lane; so called, because of the murders that are commonly done there; and this Little-Faith, going on pilgrimage, as we do now, chanced to sit down there and sleep. Now there happened at that time to come down the lane from Broadway-gate, three sturdy rogues,

Christian telleth his companion a story of Little-Faith.

Broadway-gate. Dead-man's-lane.

they came up all to him, and with threat
guage bid him stand. At this, Little-Fa
as white as a sheet, and had neither pow
nor fly. Then said Faint-
liver thy purse; but he r
haste to do it, (for he was l
his money,) Mistrust ran up to him, and
his hand into his pocket,
thence a bag of silver. The
out, Thieves, thieves! With
with a great club that was in his hand, str
Faith on the head, and with that blow
flat to the ground, where he lay bleed
that would bleed to death. All this while
stood by. But at last, they hearing that
upon the road, and fearing lest it shou
Great-Grace, that dwells in the city of C
fidence, they betook themselves to their
left this good man to shift for himself.
a while Little-Faith came to himself, a
up, made shift to scrabble on his way.
the story.

Little-Faith robbed by Faint-heart, Mistrust, and Guilt.

They get away his silver, and knock him down.

HOPE. But did they take from him al

dd money left, but scarce enough to bring him to is journey's end. Nay, (if I was not misinformed,) he was forced to beg as e went, to keep himself alive, for his ewels he might not sell; but beg and do what he ould, he went (as we say) with many a hungry elly the most part of the rest of the way, 1 Pet. iv. 18.

Little-faith forced to beg to his journey's end.

HOPE. But is it not a wonder they got not from im his certificate, by which he was to receive his dmittance at the Celestial Gate?

CHR. It is a wonder; but they got not that, hough they missed it not through any good cunning of his; for he being dismayed by their coming upon him, had neither power nor skill to hide any thing: so it was more by good providence than by his endeavour that they missed of that good thing, 2 Tim. i. 12. 14. 1 Pet. i. 5. 9.

He kept not his best things by his own cunning.

HOPE. But it must needs be a comfort to him that they got not this jewel from him.

CHR. It might have been great comfort to him, had he used it as he should; but they that told me the story said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in their taking away his money. Indeed he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

HOPE. Alas, poor man, this could not but be a great grief unto him.

He is pitied by both.

CHR. Grief? Ay, a grief indeed! Would it not have been so to any of us, had we been used as he,

overtook him, or that he overtook in the
went, where he was robbed, and how
were that did it, and what he had lost; l
wounded, and that he hardly escaped w

HOPE. But it is a wonder that his n
not put him upon selling or pawning
jewels, that he might have wherewith
himself in his journey.

CHR. Thou talkest like one upon wh
the shell to this very day.
should he pawn them? o
should he sell them? I

Christian snibbeth his fellow for unadvisedly speaking.

country where he was robbed, his jewel
accounted of; nor did he want that r
could from thence be administered to
sides, had his jewels been missing at the
Celestial City, he had (and that he
enough) been excluded from an inherit
and that would have been worse to hi
appearance and villany of ten thousand

HOPE. Why art thou so tart, my brot
sold his birthright, and that for a mess
Heb. xii. 16. and that birthright was

Put a difference betwixt Esau and Little-Faith, and also betwixt their estates. Esau's birthright was typical; but Little-Faith's jewels were so. Esau's belly was his god; Little-Faith's belly was not so. Esau was ruled by his lusts. Little-Faith's want lay in his fleshly appetite; Little-Faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts; For I am at the point to die, said he; and what good will this birthright do me? Gen. xxv. 32. But Little-Faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not any where that Esau had faith, no, not so much as a little; Esau never had faith. wherefore no marvel, if, where the flesh only bears sway, (as it will in that man where no faith is to resist,) if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, who in her occasions cannot be turned away, Jer. ii. 24. When their minds are set upon their lusts, they will have them, whatever they cost: but Little-Faith was of another temper; his mind was on things divine; his livelihood was upon things that were spiritual, and from above; Little-Faith could not live upon Esau's pottage. therefore to what end should he that is of such a temper sell his jewels, (had there been any that would have bought them,) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell A comparison between the turtle-dove and the crow.

what they have, and themselves outright to be
yet they that have faith, saving faith, though
little of it, cannot do so. Here, therefore, my
ther, is thy mistake.

HOPE. I acknowledge it; but yet your
reflection had almost made me angry.

CHR. Why, I did but compare thee to some
the birds that are of the brisker sort, who will
to and fro in trodden paths with the shell
their heads: but pass by that, and consider
matter under debate, and all shall be well
thee and me.

Hopeful swaggers.

HOPE. But, Christian, these three fellows,
persuaded in my heart, are but a
pany of cowards: would they
run else, think you, as they did at the noise of
that was coming on the road? Why did not
Faith pluck up a greater heart? He might,
thinks, have stood one brush with them, and
yielded when there had been no remedy.

No great heart for God where there is but little faith.

CHR. That they are cowards, many have said,
few have found it so in the time of
trial. As for a great heart, Little-
Faith had none; and I perceive by
thee, my brother, hadst thou been the man con-
cerned, thou art but for a brush, and then to yield.

We have more courage when we are out, than when we are in.

And, verily, since this is the height of
thy stomach now they are at a dis-
tance from us, should they appear to
thee, as they did to him, they might put thee to
second thoughts.

But consider again, they are but journeymen
thieves; they serve under the king of the bottom-
less pit, who, if need be, will come in to their aid
himself, and his voice is as the roaring of a lion.

1 Pet. v. 8. I myself have been engaged as this Little-Faith was, and I found it a terrible thing. These three villains set upon me, and I beginning like a christian to resist, they gave but a call, and in came their master. I would (as the saying is) have given my life for a penny, but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that combat attends us, but he that hath been in the battle himself.

Christian tells his own experience in this case.

Hope. Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.

Chr. True, they have often fled, both they and their master, when Great-Grace hath but appeared; and no marvel, for he is the King's champion. But I trow, you will put some difference betwixt Little-Faith and the King's champion. All the King's subjects are not his champions: nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little: this man was one of the weak, and therefore he went to the wall.

The King's champion.

Hope. I would it had been Great-Grace for their sakes.

Chr. If it had been he, he might have had his hands full; for I must tell you, that though Great-Grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them; yet if they get within

him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon Great-Grace's face, will see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat,) We despaired even of life. How did these sturdy rogues and their fellows make David groan, mourn, and roar! Yea, Heman, Psalm lxxxviii. and Hezekiah too, though champions in their days, were forced to bestir them, when by them assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him fly; sling-stones are turned with him into stubble. Darts are counted as stubble; he laugheth at the shaking of a spear," Job xli. 26—29. What can a man do in this case? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things. "For his neck is clothed with thunder. He will not be afraid as the grasshopper: the glory of his nostrils is terrible. He

Leviathan's sturdiness.

The excellent mettle that is in Job's horse.

aweth in the valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thundering of the captains, and the shoutings," Job xxxix. 19—25.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before; he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master, than all men; but, who so foiled and run down by these villains as he?

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do.

First, to go out harnessed, and to be sure to take the shield with us; for it was for want of that, that he that laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears not at all. Therefore he that had skill hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked," Ephes. vi. 16.

It is good, also, that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice

It is good to have a convoy.

when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God, Exod. xxxiii. 15. O my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? Psa. iii. 5—8. xxvii. 1—4. But without him, the proud helpers fall under the slain, Isa. x. 4.

I, for my part, have been in the fray before now; and though (through the goodness of Him that is best) I am, as you see, alive, yet I cannot boast of my manhood Glad shall I be if I meet with no more such brunts; though I fear we are not yet beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine.

Poor Little-Faith! hast been among the thieves?
Wast robb'd? Remember this, whoso believes,
And get more faith; then shall you victors be
Over ten thousand, else scarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold, a man black of flesh, but covered with a very light robe, came to them, and asked them why they stood there. They answered, they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man; it is thither that I am going. So they

A way and a way.

ed him in the way that but now came into
ad, which by degrees turned, Christian and his fellow deluded.
urned them so from the city
ıey desired to go to, that in a little time their
vere turned away from it; yet they followed
But by and by, before they were They are taken in a net.
he led them both within the
ss of a net, in which they were both so en-
d that they knew not what to do; and with
ıe white robe fell off the black man's back.
they saw where they were. Wherefore there
ay crying some time, for they could not get
elves out.

:. Then said Christian to his fellow, Now do
nyself in an error. Did not the They bewail their condition.
erds bid us beware of the Flat-
? As is the saying of the wise man, so we
ound it this day: "A man that flattereth his
our, spreadeth a net for his feet," Prov. xxix. 5.
E. They also gave us a note of directions
the way, for our more sure finding thereof;
erein we have also forgotten to read, and not
urselves from the paths of the destroyer.
David was wiser than we; for, saith he,
erning the works of men, by the word of thy
ıave kept me from the paths of the destroyer,"
vii. 4. Thus they lay bewailing themselves
net. At last they espied a Shin- A Shining One comes to them with a whip in his hand.
ıe coming towards them with a
f small cords in his hand. When
come to the place where they were, he asked
whence they came, and what they did there.
old him that they were poor pilgrims going
n, but were led out of their way by a black
othed in white, who bid us, said they, follow

him, for he was going thither too. Then said he with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of light, Dan. xi. 32. 2 Cor. xi. 13, 14. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds upon the Delectable Mountains. He asked them then if they had not a note of directions for the way. They answered, Yes. But did you not, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer. They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he, Rom. xvi. 17, 18.

They are examined, and convicted of forgetfulness.

Deceivers fine spoken.

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk, Deut. xxv. 2. 2 Chron. vi. 27. and as he chastised them, he said, "As many as I love I rebuke and chasten; be zealous, therefore, and repent," Rev. iii. 19. This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing:

They are whipped, and sent on their way.

Come hither, you that walk along the way,
See how the pilgrims fare that go astray:

They catched are in an entangled net,
Cause they good counsel lightly did forget;
'Tis true they rescued were; but yet, you see,
They're scourg'd to boot: let this your caution be.

ow after a while they perceived afar off one ing softly, and alone, all along the highway to t them. Then said Christian to his fellow, ıder is a man with his back towards Zion, and ɜ coming to meet us.

[OPE. I see him; let us take heed to ourselves , lest he should prove a flatterer . So he drew nearer and nearer, at last came up to them. His name was ɜist, and he asked them whither they were going.

The Atheist meets them.

HR. We are going to the Mount Zion.

hen Atheist fell into a very great hter.

He laughs at them.

HR. What's the meaning of your laughter?

THEIST. I laugh to see what ignorant persons are, to take upon you so tedious a journey, and are like to have nothing but your travel for pains.

HR. Why, man, do you think we not be received?

They reason together.

THEIST. Received! There is not such place ɔu dream of in all this world.

HR. But there is in the world to come.

THEIST. When I was at home in mine own try, I heard as you now affirm, and from that ng went out to see, and have been seeking this hese twenty years, but find no more of it than I he first day I set out, Eccles. x. 15. Jer. xvii. 15.

HR. We have both heard, and believe, that is such a place to be found.

THEIST. Had not I, when at home, believed, I

had not come thus far to seek; but finding [illegible] (and yet I should, had there [illegible] such a place to be found, for I [illegible] gone to seek it further than you [illegible] am going back again, and will seek to refresh [illegible] with the things that I then cast away for hope [illegible] that which I now see is not.

The Atheist takes up his content in this world.

CHR. Then said Christian to Hopeful his [illegible] panion, Is it true which this man [illegible] said?

Christian proveth his brother.

HOPE. Take heed, he is one of the flatterers. Remember what it hath cost us once already for hearkening to such kind fellows. What! no Mount Zion? Did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith, 2 Cor. v. 7. Let us go on, lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge," Prov. xix. 27. I say, my brother, cease to hear him, and let us believe to the saving of the soul, Heb. x. 39.

Hopeful's gracious answer.

Remembrance of former chastisement is a help against present temptation.

CHR. My brother, I did not put the question to thee, for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and me go on, knowing that we have belief of the truth, and no lie is of the truth, 1 John ii. 21.

A fruit of an honest heart.

HOPE. Now do I rejoice in hope of the glory of God. So they turned away from the man, and he, laughing at them, went his way.

I then saw in my dream, that they went on until they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull, and heavy to sleep; wherefore he said unto Christian, I do now begin to grow so drowsy, that I can scarcely hold open mine eyes; let us lie down here, and take one nap.

They come to the enchanted ground.

Hopeful begins to be drowsy.

CHR. By no means, said the other, lest sleeping we never awake more.

Christian keeps him awake.

HOPE. Why, my brother? sleep is sweet to the labouring man; we may be refreshed if we take a nap.

CHR. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; wherefore "let us not sleep as others do, but let us watch and be sober," 1 Thess. v. 6.

HOPE. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one," Eccles. iv. 9. Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

He is thankful.

CHR. Now, then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

Good discourse preventeth drowsiness.

HOPE. With all my heart, said the other.

CHR. Where shall we begin?

HOPE. Where God began with us. But do you begin, if you please.

CHR. I will sing you first this song.

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:

The Dreamer's note.

Yea, let them learn of them in any wise,
Thus to keep ope their drowsy, slumb'ring eyes.
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell.

They begin at the beginning of their conversion.

CHR. Then Christian began, and said, I will ask you a question. How came you to think at first of doing as you do now?

HOPE. Do you mean, how I came at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

CHR. What things were they?

HOPE. All the treasures and riches of the world.

Hopeful's life before conversion.

Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which, indeed, I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity Fair, that the end of these things is death, Rom. vi. 21—23. and that for these things' sake the wrath of God cometh upon the children of disobedience, Eph. v. 6.

CHR. And did you presently fall under the power of this conviction?

HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at

Hopeful at first shuts his eyes against the light.

st began to be shaken with the word, to shut mine es against the light thereof.

CHR. But what was the cause of your carrying it thus to the first workings of God's blessed pirit upon you?

HOPE. The causes were, 1. I was ignorant that is was the work of God upon me. I ever thought that by awakenings for n, God at first begins the conversion of a sinner. Sin was yet very sweet to my flesh, and I was th to leave it. 3. I could not tell how to part ith mine old companions, their presence and acons were so desirable unto me. 4. The hours in hich convictions were upon me, were such troulesome and such heart-affrighting hours, that I ould not bear, no, not so much as the remembrance f them upon my heart.

Reasons of his resisting the light.

CHR. Then, as it seems, sometimes you got rid f your trouble?

HOPE. Yes, verily, but it would come into my nind again; and then I should be as bad, nay, vorse, than I was before.

CHR. Why, what was it that brought your sins o mind again?

HOPE. Many things; as,

When he had lost his sense of sin, what brought it again.

1. If I did but meet a good man in he streets; or,

2. If I have heard any read in the bible; or,

3. If mine head did begin to ache; or,

4. If I were told that some of my neighbours were sick; or,

5. If I heard the bell toll for some that were lead; or,

6. If I thought of dying myself; or,

7. If I heard that sudden death happened to others.

8. But especially when I thought of myself, that I must quickly come to judgment.

CHR. And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon you?

HOPE. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

CHR. And how did you then?

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

HOPE. I thought I must endeavour to mend my life; or else, thought I, I am sure to be damned.

CHR. And did you endeavour to mend?

HOPE. Yes, and fled from, not only my sins, but sinful company too, and betook me to religious duties; as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

CHR. And did you think yourself well then?

Then he thought himself well.

HOPE. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

CHR. How came that about, since you were now reformed?

Reformation at last could not help, and why.

HOPE. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags," Isa. lxiv. 6. "By the works of the law shall no flesh be justified," Gal. ii. 16.

Then ye have done all those things, say, We are
rofitable," Luke xvii. 10. with many more such
. From whence I began to reason with myself
s: If all my righteousnesses are filthy rags, if by
deeds of the law no man can be justified, and
when we have done all, we are yet unprofitable,
n it is but a folly to think of heaven by the law.
rther thought thus: If a man runs
undred pounds into the shop-
per's debt, and after that shall pay
all that he shall fetch; yet if his old debt stand
in the book uncrossed, the shopkeeper may sue
for it, and cast him into prison till he shall pay
debt.

His being a debtor to the law troubled him.

CHR. Well, and how did you apply this to your-
?

HOPE. Why, I thought thus with myself; I have
my sins run a great way into God's book, and
now reforming will not pay off that score.
erefore I should think still, under all my present
endments, But how shall I be freed from that
nnation that I brought myself in danger of by
former transgressions?

CHR. A very good application: but pray go on.

HOPE. Another thing that hath troubled me ever
e my late amendment is, that if I
k narrowly into the best of what I
now, I still see sin, new sin, mix-
itself with the best of that I do; so that now I
forced to conclude, that notwithstanding my
mer fond conceits of myself and duties, I have
mitted sin enough in one day to send me to
l, though my former life had been faultless.

His espying bad things in his best, troubled him.

CHR. And what did you then?

HOPE. Do! I could not tell what to do, until I

broke my mind to Faithful; for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

This made him break his mind to Faithful, who told him the way to be saved.

CHR. And did you think he spake true?

HOPE. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

HOPE. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

At which he started at present.

CHR. And did you ask him what man this was, and how you must be justified by him?

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High, Heb. x. 12. 21. And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree, Rom. iv. 5. Col. i. 14. 1 Pet. i. 19. I asked him further, how that man's righteousness could be of that efficacy to justify another before God. And he told me he was the mighty God, and did what he did, and died the death also, not for himself, but for me; t

A more particular discovery of the way to be saved.

m his doings, and the worthiness of them, ıld be imputed, if I believed on him.

HR. And what did you do then?

OPE. I made my objections against my be ng, for that I thought he was not ng to save me

He doubts of acceptation.

HR. And what said Faithful to you then?

OPE. He bid me go to him and see. Then I it was presumption. He said, ; for I was invited to come, Matt. 28. Then he gave me a book of Jesus his in- ıg, to encourage me the more freely to come; he said concerning that book, that every jot tittle thereof stood firmer than heaven and h, Matt. xxiv. 35. Then I asked him what I t do when I came; and he told me, I must eat upon my knees, Psa. xcv. 6. Daniel vi. 10. ı all my heart and soul, Jer. xxix, 12, 13. the her to reveal him to me. Then I asked him fur-, how I must make my supplications to him; and aid, Go. and thou shalt find him upon a mercy-, where he sits, all the year long, to give pardon forgiveness to them that come, Ex. xxv. 22. . xvi. 2. Num. vii. 89. Heb. iv. 16. I told , that I knew not what to say when me; and he bid me say to this ct: God be merciful to me a sinner, and make to know and believe in Jesus Christ; for I see, : if his righteousness had not been, or I have faith in that righteousness, I am utterly cast ıy. Lord, I have heard that thou art a merciful l, and hast ordained that thy Son Jesus Christ uld be the Saviour of the world; and moreover, t thou art willing to bestow him upon such a poor ıer as I am. And I am a sinner indeed. Lord,

He is better instructed.

He is bid to pray.

take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. Amen.

CHR. And did you do as you were bidden?

He prays.

HOPE. Yes, over, and over, and over.

CHR. And did the Father reveal the Son to you?

HOPE. No, not at first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

CHR. What did you do then?

HOPE. What? why I could not tell what to do.

CHR. Had you no thoughts of leaving off praying?

He thought to leave off praying.

HOPE. Yes; and a hundred times twice told.

CHR. And what was the reason you did not?

HOPE. I believed that it was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, if I leave off, I die, and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it; because it will surely come, and will not tarry," Hab. ii. 3. So I continued praying, until the Father showed me his Son.

He durst not leave off praying, and why.

CHR. And how was he revealed unto you?

HOPE. I did not see him with my bodily eyes, but with the eyes of mine understanding, Eph. i. 18, 19. and thus it was. One day I was very sad, I think sadder than at any one time in my life: and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing

Christ is revealed to him, and how.

and the everlasting damnation of my soul,
', as I thought, I saw the Lord Jesus look
n from heaven upon me, and saying, "Be-
the Lord Jesus Christ, and thou shalt be
Acts xvi. 31.

replied, Lord, I am a great, a very great
and he answered, "My grace is sufficient
' 2 Cor. xii. 9. Then I said, "But, Lord,
believing?" And then I saw from that
'He that cometh to me shall never hun-
he that believeth on me shall never thirst,"
35. that believing and coming was all
d that he that came, that is, that ran
his heart and affections after salvation by
e indeed believed in Christ. Then the
ood in mine eyes, and I asked further,
ord, may such a great sinner as I am be
ccepted of thee, and be saved by thee?"
ard him say, "And him that cometh to
in no wise cast out," John vi. 37. Then
But how, Lord, must I consider of thee
ming to thee, that my faith may be placed
on thee? Then he said, "Christ Jesus came
world to save sinners," 1 Tim. i. 15. He
d of the law for righteousness to every one
eves, Rom. x. 4. and chap. iv. He died
sins, and rose again for our justification,
25. He loved us, and washed us from
in his own blood, Rev. i. 5. He is Me
tween God and us, 1 Tim ii. 5. He ever
make intercession for us, Heb. vii. 25.
which I gathered, that I must look for
ness in his person, and for satisfaction for
y his blood: that what he did in obedience
Father's law, and in submitting to the

penalty thereof, was not for himself, but for him that will accept it, for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

CHR. This was a revelation of Christ to your soul indeed. But tell me particularly what effect this had upon your spirits.

HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus. Yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream, that Hopeful looked back, and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

CHR. Ay, ay, I see him; he careth not for our company.

HOPE. But I trow it would not have hurt him had he kept pace with us hitherto.

CHR. That is true; but I warrant you he thinketh otherwise.

HOPE. That I think he doth; but, however, let us tarry for him. So they did.

Christian said to him, Come
ın; why did you stay so behind?
. I take my pleasure in walk-
ıe, even more a great deal
ompany, unless I like it the better.
said Christian to Hopeful, (but softly,) Did
l you he cared not for our company? But
, come up, and let us talk away the
this solitary place. Then, directing his
o Ignorance, he said, Come, how do you
ɔw stands it between God and your soul

Young Ignorance comes up again.

Their talk.

. I hope, well; for I am always full of good
that come into my mind to
me as I walk.

Ignorance's hope, and the ground of it.

What good motions? pray tell us.
. Why, I think of God and heaven.
So do the devils and damned souls.
.. But I think of them, and desire them.
So do many that are never like to come
The soul of the sluggard desires, and hath
' Prov. xiii. 4.
.. But I think of them, and leave all for

That I doubt; for leaving of all is a very
tter; yea, a harder matter than many are
f. But why, or by what, art thou per-
hat thou hast left all for God and heaven?
:. My heart tells me so.
The wise man says, "He that trusts in his
rt is a fool," Prov. xxviii. 26.
.. That is spoken of an evil heart; but mine
l one.
But how dost thou prove that?
:. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

IGNOR. But my heart and life agree together; and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together?

IGNOR. My heart tells me so.

CHR. "Ask my fellow if I be a thief." Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

IGNOR. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God's commandments?

CHR. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing indeed to have these, and another thing only to think so.

IGNOR. Pray, what count you good thoughts, and a life according to God's commandments?

CHR. There are good thoughts of divers kinds; —some respecting ourselves, some God, some Christ, and some other things.

IGNOR. What be good thoughts respecting ourselves?

What are good thoughts.

CHR. Such as agree with the word of God.

IGNOR. When do our thoughts of ourselves agree with the word of God?

CHR. When we pass the same judgment upon ourselves which the word passes. To explain myself: the word of God saith of persons in a natural condition, "There is none righteous, there is none

that doeth good." It saith also, that "every imagination of the heart of man is only evil, and that continually," Gen. vi. 5. Rom. iii. And again, "The imagination of man's heart is evil from his youth," Gen. viii. 21. Now, then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

IGNOR. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life.—But let me go on. As the word passeth a judgment upon our hearts, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

IGNOR. Make out your meaning.

CHR. Why, the word of God saith, that man's ways are crooked ways, not good, but perverse: it saith, they are naturally out of the good way, that they have not known it, Psa. cxxv. 5. Prov. ii. 15. Rom. iii. 12. Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

IGNOR. What are good thoughts concerning God?

CHR. Even, as I have said concerning ourselves, when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of him with reference to us: then have we right thoughts of God when we think that he knows

us better than we know ourselves, and can see sin in us when and where we can see none in ourselves: when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes; also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

IGNOR. Do you think that I am such a fool as to think that God can see no further than I; or that I would come to God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in Christ for justification.

CHR. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How, then, dost thou say, I believe in Christ?

IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

IGNOR. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus, Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits, and so shall I be justified.

The faith of Ignorance.

CHR. Let me give an answer to this confession of thy faith:

. Thou believest with a fantastical faith; for faith is no where described in the word.

. Thou believest with a false faith; because it ɜth justification from the personal righteousness Christ, and applies it to thy own.

:. This faith maketh not Christ a justifier of thy ɜon, but of thy actions; and of thy person for actions' sake, which is false.

:. Therefore this faith is deceitful, even such as leave thee under wrath in the day of God Al- ;hty: for true justifying faith puts the soul, as sible of its lost condition by the law, upon flying refuge unto Christ's righteousness; (which righ- ısness of his is not an act of grace by which he keth, for justification, thy obedience accepted with d, but his personal obedience to the law, in ng and suffering for us what that required at our ıds;) this righteousness, I say, true faith accept- .; under the skirt of which the soul being 'ouded, and by it presented as spotless before ɪd, it is accepted, and acquitted from condemna- n.

Ignor. What! would you have us trust to what ırist in his own person has done without us? ıis conceit would loosen the reins of our lust, and erate us to live as we list: for what matter how : live, if we may be justified by Christ's personal ;hteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, art thou: even this thy answer demonstrateth ıat I say. Ignorant thou art of what justifying ;hteousness is, and as ignorant how to secure thy ul through the faith of it, from the heavy wrath God. Yea, thou also art ignorant of the true 'ects of saving faith in this righteousness of Christ,

IGNOR. What! you are a man for r

Ignorance jangles with them.

I believe, that what both all the rest of you say abou ter, is but the fruit of distracted brains.

HOPE. Why, man! Christ is so hid in the natural apprehensions of all flesh, tl not by any man be savingly known, unle Father reveals him to him.

IGNOR. That is your faith, but not

He speaks reproachfully of what he knows not.

mine, I doubt not, is as yours, though I have not i so many whimsies as you.

CHR. Give me leave to put in a word. not so slightly to speak of this matter: will boldly affirm, (even as my good comp done,) that no man can know Jesus Ch the revelation of the Father: yea, and fa which the soul layeth hold upon Chris right) must be wrought by the exceeding of his mighty power, Matt. xi. 27. 1 (Eph. i. 17—19. the working of which fa ceive, poor Ignorance, thou art ignoran awakened then, see thine own wretched

Well, Ignorance, wilt thou yet foolish be,
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
Ere long the evil of thy doing so.
Remember, man, in time; stoop do not fear;
Good counsel, taken well, saves; therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

Then Christian addressed himself thus to his ellow:

CHR. Well, come, my good Hopeful, I perceive hat thou and I must walk by ourselves again.

So I saw in my dream that they went on apace efore, and Ignorance he came hobbling after. hen said Christian to his companion, I much pity his poor man: it will certainly go ill with him at ast.

HOPE. Alas! there are abundance in our town n his condition, whole families, yea, whole streets, nd that of pilgrims too; and if there be so many n our parts, how many, think you, must there be n the place where he was born?

CHR. Indeed, the word saith, "He hath blinded eir eyes, lest they should see," &c.

But, now we are by ourselves, what do you think f such men? have they at no time, think you, conctions of sin, and so consequently fears that their ate is dangerous?

HOPE. Nay, do you answer that question yourlf, for you are the elder man.

CHR. Then I say, sometimes (as I think) they ay; but they being naturally ignorant, understand t that such convictions tend to their good; and erefore they do desperately seek to stifle them, and esumptuously continue to flatter themselves in e way of their own hearts.

HOPE. I do believe, as you say, that fear [illegible] much to men's good, and to [illegible] them right at their beginning to go [illegible] pilgrimage.

The good use of fear.

CHR. Without all doubt it doth, if it be rig[illegible] for so says the word, "The fear of the Lord is [illegible] beginning of wisdom," Job xxviii. 28. Psa. [illegible] Prov. i. 7. ix. 10.

HOPE. How will you describe right fear?

CHR. True or right fear is discov[illegible] by three things:

Right fear.

1. By its rise: it is caused by saving convic[illegible] for sin.

2. It driveth the soul to lay fast hold of Chr[illegible] salvation.

3. It begetteth and continueth in the soul a [illegible] reverence of God, his word, and ways; keep[illegible] tender, and making it afraid to turn from them, [illegible] the right hand or to the left, to any thing that [illegible] dishonour God, break its peace, grieve the Spirit, [illegible] cause the enemy to speak reproachfully.

HOPE. Well said; I believe you have said the [illegible] truth. Are we now almost got past the Enchanted [illegible] Ground?

CHR. Why? are you weary of this discourse?

HOPE. No, verily, but that I would know where [illegible] we are.

CHR. We have not now above two miles further [illegible] to go thereon.—But let us return to our matter.

Now the ignorant know not that such convictions [illegible] as tend to put them in fear, are for their good, and therefore they seek to stifle them.

Why ignorant persons do stifle conviction.

HOPE. How do they seek to stifle them?

CHR. 1. They think that those fears are wrought

ıe devil, (though indeed they are wrought of ,) and, thinking so, they resist them, as things directly tend to their overthrow. 2. They also ɛ that these fears tend to the spoiling of their ; when, alas for them, poor men that they are, have none at all! and therefore they harden hearts against them. 3. They presume they ıt not to fear, and therefore in despite of them, presumptuously confident. 4. They see that ɜ fears tend to take away from them their pitiful elf-holiness, and therefore they resist them with ıeir might.

OPE. I know something of this myself; for be- I knew myself it was so with me.

HR. Well, we will leave, at this time, our neigh- Ignorance by himself, and fall upon another table question.

OPE. With all my heart; but you shall still n.

HR. Well, then, did you know, about ten years one Temporary in your parts, was a forward man in religion ?

Talk about one Temporary.

OPE. Know him! yes; he dwelt in Graceless, ɾn about two miles off of Honesty, he dwelt next door to one Turn- :.

Where he dwelt.

HR. Right; he dwelt under the same roof with Well, that man was much ɛened once: I believe that then ad some sight of his sins, and of the wages that ɜ due thereto.

He was towardly once.

OPE. I am of your mind, for (my house not g above three miles from him) he would oft- s come to me, and that with many tears. Truly

he grew acquainted with the Save self,
he became a stranger to me.

HOPE. Now, since we are talking ab
us a little inquire into the reason of
backsliding of him and such others.

CHR. It may be very profitable; b
begin.

HOPE. Well, then, there are, in my
four reasons for it:

Reasons why towardly ones go back.

1. Though the consciences of suc
awakened, yet their min
changed: therefore, when
of guilt weareth away, that which provok
be religious ceaseth; wherefore they na
to their old course again; even as we
that is sick of what he hath eaten, so
sickness prevails, he vomits and casts
that he doth this of a free mind, (if we m
has a mind,) but because it troubleth h
but now, when his sickness is over,
stomach eased, his desires being not at
from his vomit, he turns him about, a
all; and so it is true which is written,
is turned to his own vomit again." 2

nd happiness die, and they return to their course gain.

2. Another reason is, they have slavish fears that do overmaster them: I speak now of the fears that they have of men: "For the fear of man bringeth a snare," Prov. xxix. 25. So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, hey betake themselves to second thoughts, namely, hat it is good to be wise, and not to run (for they now not what) the hazard of losing all, or at least f bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world gain.

3. The shame that attends religion lies also as a lock in their way: they are proud and haughty, nd religion in their eye is low and contemptible: herefore when they have lost their sense of hell and the wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly, and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror; therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge: he quakes and

changed, he would be otherwise.

HOPE. Now I have showed you the r
their going back, do you show me the
thereof.

CHR. So I will willingly:

1. They draw off their thoughts, all t
may, from the remembrance
death, and judgment to come

How the apostate goes back.

2. Then they cast off by degrees priva
as closet prayer, curbing their lusts, watc
row for sin, and the like.

3. Then they shun the company of li
warm christians.

4. After that, they grow cold to public
hearing, reading, godly conference, and th

5. They then begin to pick holes, as w
the coats of some of the godly, and that d
that they may have a seeming colour to th
gion (for the sake of some infirmities t
espied in them) behind their backs.

6. Then they begin to adhere to, and
themselves with, carnal, loose, and wanto

themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, Isa lxii. 4—12. Cant. ii. 10—12. whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting-castle. Here they were within sight of the City they were going to: also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, "as the bridegroom rejoiceth over the bride, so doth their God rejoice over them." Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimages. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughters of Zion, Behold, thy salvation cometh! Behold, His reward is with him!" Here all the inhabitants of the country called them, "the holy people, the redeemed of the Lord, sought out," &c.

Angels.

Now, as they walked in this land, they had more

rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the City, and the reflection of the sunbeams upon it, Christian with desire fell sick; Hopeful also had a fit or two of the same disease: wherefore here they lay by it awhile, crying out because of their pangs, "If you see my Beloved, tell him that I am sick of love."

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's and are planted here for his own delights, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties, Deut. xxiii. 24. he also showed them there the King's walks and the arbours, where he delighted to be: and here they tarried and slept.

Now I beheld in my dream that they talked more in their sleep at this time than ever they did in all their journey; and, being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? it is the nature of the fruit of the grapes of these vineyards "to go down so sweetly as to cause the lips of them that are asleep to speak," Cant. vii. 9.

So I saw that when they awoke they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City (for the City was pure gold, Rev. xxi. 18.) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose, 2 Cor. iii. 18. So I saw, that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came; and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met in the way; and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his companion asked the men to go along with them: so they told them that they would; But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together till they came in sight of the gate.

Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over; and the river was very deep. At the sight therefore of this river the pilgrims were much stunned; but the men that went with them said, You must go through or you cannot come at the gate.

Death.

The pilgrims then began to inquire, if there was no other way to the gate. To which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then, especially Christian, began to despond in his mind,

and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth. They said, No; yet they could not help them in that case; For, said they, you shall find it deeper or shallower as you believe in the King of the place.

Death not welcome to nature, though by it we pass out of this world into glory.

Angels help us not comfortably through death.

They then addressed themselves to the water, and entering, Christian began to sink, and, crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head, all his waves go over me. Selah.

Then said the other, Be of good cheer, my brother: I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrows of death have compassed me about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spoke still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.

Christian's conflict at the hour of death.

Hopeful therefore here had much ado to keep his

CHRISTIAN AND HOPEFUL PASSING THROUGH THE RIVER.

PAGE 188.

ead above water; yea, sometimes he
uite gone down, and then, ere awhile, he
up again half dead. Hopeful also would
to comfort him, saying, Brother, I see
ıd men standing by to receive us; but
vould answer, It is you, it is you they
ou have been hopeful ever since I knew
l so have you, said he to Christian.
r, (said he,) surely if I was right he
arise to help me; but for my sins he hath
into the snare, and hath left me. Then
ıl, My brother, you have quite forgot
ere it is said of the wicked, "There are
their death, but their strength is firm;
t troubled as other men, neither are they
e other men," Psa. lxxiii. 4, 5. These
l distresses that you go through in these
no sign that God hath forsaken you;
ıt to try you, whether you will call to
which heretofore you have received of
s, and live upon him in your distresses.
aw in my dream, that Christian was in a
e. To whom also Hopeful added these
of good cheer, Jesus Christ maketh thee
ıd with that Christian brake out with
ce, Oh, I see him again;
; me "When thou passest
: waters, I will be with thee;
h the rivers, they shall not overflow
xliii. 2. Then they both took courage,
emy was after that as still as a stone,
were gone over. Christian therefore
und ground to stand upon, and so it fol-
the rest of the river was but shallow.
got over.

Christian delivered from his fears in death.

Now upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.

The angels do wait for them so soon as they are passed out of this world.

Now you must note, that the City stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: they had likewise left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the clouds; they therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

They have put off mortality.

The talk that they had with the shining ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is "the Mount Sion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect," Heb. xii. 22—24. You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there you shall have white robes given you and your walk and talk shall be every day with the King, even all the days of eternity, Rev. ii. 7. iii. 4, 5. xxii 5. There you shall not see again such things as you saw

when you were in the lower region upon the earth; to wit, sorrow, sickness, affliction, and death; "For the former things are passed away," Isa. lxv. 16, 17. You are going now to Abraham, to Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now "resting upon their beds, each one walking in his righteousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way, Gal. vi. 7, 8. In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One; for "there you shall see him as he is," 1 John iii. 2. There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because

they were his and your enemies. Also, when he shall again return to the City, you shall go too with sound of trumpet, and be ever with him, 1 Thess. iv. 13—17. Jude 14, 15. Dan. vii. 9, 10. 1 Cor. vi. 2, 3.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb," Rev. xix. 9. There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises and loud made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions,) continually sounding as they went, with melodious noise, in notes on high: so that the very sight was to them that could behold it as if heaven itself was come down to meet them. Thus therefore they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still

to Christian and his brother how welcome
:re into their company, and with what glad-
y came to meet them. And now were these
n, as it were, in heaven, before they came at
; swallowed up with the sight of angels, and
aring of their melodious notes. Here also
l the City itself in view; and thought they
l the bells therein to ring, to welcome them

But, above all, the warm and joyful
s that they had about their own dwelling
ith such company, and that for ever and
, by what tongue or pen can their glorious
xpressed!—Thus they came up to the gate.
when they were come up to the gate, there
ten over it in letters of gold, "BLESSED ARE
IAT DO HIS COMMANDMENTS, THAT THEY
/E RIGHT TO THE TREE OF LIFE, AND MAY
N THROUGH THE GATES INTO THE CITY,"
ii. 14.

I saw in my dream that the shining men
n call at the gate: the which when they
ie from above looked over the gate, to wit,
Moses, and Elijah, &c. to whom it was said,
ilgrims are come from the City of Destruc-
the love that they bear to the King of this
ınd then the pilgrims gave in unto them
n his certificate, which they had received
eginning; those therefore were carried in
King, who, when he had read them, said,
ıre the men? To whom it was answered,
e standing without the gate. The King
nmanded to open the gate, "That the righ
ıtion (said he) that keepeth truth may enter
. xxvi. 2.

I saw in my dream that these two men went

in at the gate; and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the City rang again for joy, and that it was said unto them, "Enter ye into the joy of your Lord," Matt. xxv. 23. I also heard the men themselves say that they sang with a loud voice, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever," Rev. v. 13.

Now, just as the gates were opened to let in the men, I looked in after them, and behold the City shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, Holy, holy, holy, is the Lord! And after that they shut up the gates: which when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in the place one Vain-Hope, a ferryman, that with his boat helped him over; so he, as the others I saw, did ascend the hill, to come up to the gate; only he came alone; neither did any man

Ignorance comes up to the river.

Vain-Hope does ferry him over.

m with the least encouragement. When he
e up to the gate, he looked up to the writing
s above, and then began to knock, supposing
rance should have been quickly administered
but he was asked by the men that looked
top of the gate, Whence came you? and
ould you have? He answered, I have ate
nk in the presence of the King, and he has
in our streets. Then they asked him for
ficate, that they might go in and show it
King: so he fumbled in his bosom for one,
nd none. Then said they, Have you none?
man answered never a word. So they told
g, but he would not come down to see him,
mmanded the two shining ones, that con-
Christian and Hopeful to the City, to go out,
e Ignorance, and bind him, hand and foot,
e him away. Then they took him up, and
him through the air, to the door that I saw
ide of the hill, and put him in there. Then
at there was a way to hell, even from the
heaven, as well as from the City of Destruc-
o I awoke, and behold it was a dream.

BIBLIOTHECA BODLEIANA

CONCLUSION.

Now, reader, I have told my dream to thee,
See if thou canst interpret it to me,
Or to thyself, or neighbour; but take heed
Of misinterpreting, for that, instead
Of doing good, will but thyself abuse:
By misinterpreting, evil ensues.
Take heed also that thou be not extreme
In playing with the outside of my dream;
Nor let my figure or similitude
Put thee into a laughter, or a feud;
Leave this for boys and fools; but as for thee
Do thou the substance of my matter see.
Put by the curtains, look within my vail,
Turn up my metaphors, and do not fail;
There, if thou seest them, such things to find
As will be helpful to an honest mind.
What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore?
None throws away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

THE

PILGRIM'S PROGRESS

FROM

IS WORLD TO THAT WHICH IS TO COME.

PART II.

DELIVERED UNDER THE SIMILITUDE OF A DREAM

EREIN IS SET FORTH THE MANNER OF THE SET-ING OUT OF CHRISTIAN'S WIFE AND CHILDREN; HEIR DANGEROUS JOURNEY, AND SAFE ARRIVAL T THE DESIRED COUNTRY.

"I have used similitudes," Hos. xii. 10.

THE

AUTHOR'S WAY

OF SENDING FORTH

ECOND PART OF THE PILGRIM.

, my little Book, to every place
ny first Pilgrim has but shown his face;
heir door: if any say, Who's there?
swer thou, Christiana is here.
ɔid thee come in, then enter thou,
thy boys; and then, as thou know'st how
) they are, also from whence they came:
they'll know them by their looks or name:
ıey should not, ask them yet again,
rly they did not entertain
ristian, a Pilgrim? If they say
l, and were delighted in his way;
; them know, that these related were
n; yea, his wife and children are.
hem that they have left their house and home,
ıed Pilgrims; seek a world to come:
y have met with hardships in the way:
y do meet with troubles night and day:
y have trod on serpents, fought with devils;
ɔo overcome a many evils:
l them also of the next who have,
to pilgrimage, been stout and brave
rs of that way; and how they still
his world, to do their Father's will.
hem also of those dainty things
grimage unto the Pilgrims brings.
ı acquainted be too, how they are
of their King, under his care;

What goodly mansions he for them provides,
Though they meet with rough winds and swelling tides;
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.
Perhaps with heart and hand they will embrace
Thee as they did my firstling, and will grace
Thee and thy fellows with good cheer and fare
As show well, they of Pilgrims lovers are.

OBJECTION I.

But how if they will not believe of me
That I am truly thine? 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same;
And by that means, have brought themselves into
The hands and houses of I know not who.

ANSWER.

'Tis true, some have of late, to counterfeit
My Pilgrim, to their own my title set;
Yea, others half my name, and title too,
Have stitched to their books to make them do:
But yet they, by their features, do declare
Themselves not mine to be, whose e'er they are.
If such thou meet'st with, then thine only way,
Before them all, is to say out thy say
In thine own native language, which no man
Now useth, nor with ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you like gipsies go about,
In naughty wise the country to defile;
Or that you seek good people to beguile
With things unwarrantable—send for me,
And I will testify you pilgrims be;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.

OBJECTION II.

But yet, perhaps, I may inquire for him
Of those who wish him damned life and limb:

l I do, when I at such a door
ms ask, and they shall rage the more?

ANSWER.

ıot thyself, my Book, for such bugbears
ıg else but ground for groundless fears.
n's book has travelled sea and land,
I never come to understand
s slighted, or turned out of door,
ıgdom, were they rich or poor.
ce and Flanders, where men kill each other,
n is esteem'd a friend, a brother.
ınd too, 'tis said, as I am told,
n is with some worth more than gold.
rs and wild Irish can agree
n should familiar with them be.
New England under such advance,
here so much loving countenance,
:imm'd, new cloth'd, and deck'd with gems,
ght show its features and its limbs.
; so comely doth my Pilgrim walk,
m thousands daily sing and talk.
raw nearer home, it will appear
ı knows no ground of shame or fear.
ountry will him entertain,
(come, Pilgrim ; yea, they can't refrain
ing, if my Pilgrim be but by,
ıis head in any company.
ıllants do my Pilgrim hug and love,
nuch ; yea, value it above
a greater bulk ; yea, with delight,
rk's leg is better than a kite.
ies and young gentlewomen too
ll kindness to my Pilgrim shew :
ıets, their bosoms, and their hearts,
ı has ; 'cause he to them imparts
riddles in such wholesome strains,
ıem profit double to their pains
; yea, I think I may be bold
ne prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will; will wish him well, and say,
He is the only stripling of the day.
They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those Pilgrim stories which he knows so well.
Yea, some that did not love him at the first,
But call'd him fool and noddy,* say they must,
Now they have seen and heard him, him commend,
And to those whom they love, they do him send.
Wherefore, my Second Part, thou need'st not be
Afraid to show thy head: none can hurt thee,
That wish but well to him that went before;
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for stagg'ring and for stable.

OBJECTION III.

But some there be that say, He laughs too loud.
And some do say, His head is in a cloud.
Some say, His words and stories are so dark,
They know not how by them to find his mark.

ANSWER.

One may (I think) say, Both his laughs and cries
May well be guess'd at by his wat'ry eyes.
Some things are of that nature as to make
One's fancy chuckle, while his heart doth ache.
When Jacob saw his Rachel with the sheep,
He did, at the same time, both kiss and weep.
Whereas some say, A cloud is in his head;
That doth but show his wisdom's covered
With his own mantle, and to stir the mind
To search well after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure

* A simpleton.

study what those sayings should contain,
at speak to us in such a cloudy strain.
lso know a dark similitude
ill on the curious fancy more intrude,
d will stick faster in the heart and head,
an things from similes not borrowed.
Wherefore, my Book, let no discouragement
nder thy travels: behold thou art sent
friends, not foes; to friends that will give place
thee, thy Pilgrims, and thy words embrace.
Besides, what my first Pilgrim left conceal'd,
ou, my brave second Pilgrim, hast reveal'd!
hat Christian left lock'd up, and went his way,
eet Christiana opens with her key.

OBJECTION IV.

But some love not the method of your first:
mance they count it, throw 't away as dust.
I should meet with such, what should I say?
ust I slight them as they slight me, or nay?

ANSWER.

My Christiana, if with such thou meet,
all means, in all loving wise them greet;
nder them not reviling for revile;
t if they frown, I pr'ythee, on them smile:
haps 'tis nature, or some ill report,
s made them thus despise, or thus retort.
Some love no fish, some love no cheese; and some
e not their friends, nor their own house or home:
ne start at pig, slight chicken, love not fowl,
re than they love a cuckoo or an owl.
ve such, my Christiana, to their choice,
d seek those who to find thee will rejoice:
no means strive, but in most humble wise
sent thee to them in thy Pilgrim's guise.
Go then, my little book, and show to all
at entertain and bid thee welcome shall,
hat thou shalt keep close shut up from the rest:
d wish what thou shalt show them may be bless'd

To them for good, and make them choose to be
Pilgrims by better far than thee and me.
Go then, I say, tell all men who thou art:
Say, I am Christiana and my part
Is now, with my four sons, to tell you what
It is for men to take a Pilgrim's lot.
Go also, tell them who and what they be
That now do go on pilgrimage with thee;
Say, Here's my neighbour Mercy; she is one
That has long time with me a pilgrim gone;
Come see her in her virgin face, and learn
'Twixt idle one's and pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise.
When little tripping maidens follow God,
And leave old doating sinners to his rod,
'Tis like those days wherein the young ones cry'd
Hosanna! when the old ones did deride.
Next tell them of old Honest, whom you found,
With his white hairs, treading the Pilgrim's ground;
Yea tell them how plain-hearted this man was;
How after his good Lord he bare the cross.
Perhaps with some grey head this may prevail
With Christ to fall in love, and sin bewail.
Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries;
And how at last he won the joyful prize.
He was a good man, though much down in spirit;
He is a good man, and doth life inherit.
Tell them of Master Feeble-Mind also,
Who not before, but still behind would go:
Show them also, how he had like been slain,
And how one Great-Heart did his life regain.
This man was true of heart, though weak in grace
One might true godliness read in his face.
Then tell them of Master Ready-to-Halt,
A man with crutches, but much without fault:
Tell them how Master Feeble-Mind and he
Did love, and in opinion much agree;

l let all know, though weakness was their chance,
sometimes one could sing, the other dance.
orget not Master Valiant-for-the-Truth,
t man of courage, though a very youth.
every one his spirit was so stout,
man could ever make him face about;
l how Great-Heart and he could not forbear,
put down Doubting Castle, slew Despair!
verlook not Master Despondency,
Much-Afraid his daughter, though they lie
ler such mantles, as may make them look
ith some) as if their God had them forsook.
y softly went, but sure; and at the end,
nd that the Lord of Pilgrims was their friend.
When thou hast told the world of all these things,
n turn about, my Book, and touch these strings;
ich, if but touched, will such music make,
y'll make a cripple dance, a giant quake.
hese riddles that lie couch'd within thy breast,
ly propound, expound; and for the rest
thy mysterious lines, let them remain
those whose nimble fancies shall them gain.
ow may this little Book a blessing be
hose that love this little book and me;
may its buyer have no cause to say,
money is but lost, or thrown away.
, may this second Pilgrim yield that fruit
nay with each good Pilgrim's fancy suit;
may it some persuade that go astray,
urn their feet and heart to the right way,

Is the hearty prayer of

The Author,

JOHN BUNYAN.

THE

LGRIM'S PROGRESS,

IN THE SIMILITUDE OF A DREAM.

PART II.

RTEOUS COMPANIONS,

time since, to tell you my dream that I had istian the pilgrim, and of his dangerous jour- wards the Celestial country, was pleasant to me, ofitable to you. I told you then also what I ncerning his wife and children, and how un- ; they were to go with him on pilgrimage; uch that he was forced to go on his progress it them; for he durst not run the danger of estruction which he feared would come by g with them in the City of Destruction: fore, as I then showed you, he left them and ed.

v it hath so happened, through the multipli- f business, that I have been much hindered pt back from my wonted travels into those where he went, and so could not, till now, an opportunity to make further inquiry after whom he left behind, that I might give you

an account of them. But having had some co[illegible] that way of late, I went down again thither[illegible] Now having taken up my lodgings in a [illegible] about a mile off the place, as I slept, I dre[illegible] again.

And, as I was in my dream, behold an aged [illegible]tleman came by where I lay; and because he [illegible] to go some part of the way that I was travel[illegible] methought I got up and went with him. So as [illegible] walked, and as travellers usually do, I was as [illegible] fell into a discourse; and our talk happened to [illegible] about Christian and his travels; for thus I be[illegible] with the old man:

Sir, said I, what town is that there below, t[illegible] lieth on the left hand of our way?

Then said Mr. Sagacity, (for that was his nam[illegible] It is the City of Destruction, a populous place, [illegible] possessed with a very ill-conditioned and idle [illegible] of people.

I thought that was that city, quoth I; I went ou[illegible] myself through that town; and therefore know that this report you give of it is true.

Sag. Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well, sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good. Pray, did you never hear what happened to a man some time ago of this town, (whose name was Christian,) that went on a pilgrimage up towards the higher regions?

Sag. Hear of him! Ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with and had in his journey. Besides, I must tell you, all our country

ngs of him: there are but few houses that have eard of him and his doings, but have sought after d got the records of his pilgrimage; yea, I think nay say, that his hazardous journey has got many ell-wishers to his ways; for, though when he was re he was fool in every man's mouth, yet now he gone he is highly commended of all.

Christians are well spoken of when gone, though called fools while they are here.

r 'tis said he lives bravely where he : yea, many of them that are relved never to run his hazards, yet ve their mouths water at his gains.

They may, quoth I, well think, if they think anying that is true, that he liveth well where he is; r he now lives at, and in the Fountain of life, and ts what he has without labour and sorrow, for there no grief mixed therewith. But, pray, what talk ave the people about him?

Sag. Talk! the people talk strangely about him: ome say that he now walks in white, Rev. iii. 4. hat he has a chain of gold about his neck; that he has a crown of gold beset with pearls upon his head: others say, that the shining ones, who sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of he place where he is, has bestowed upon him already a very rich and pleasant dwelling at court, nd that he every day eateth and drinketh, and walketh and talketh with him, and receiveth of the miles and favours of him that is Judge of all there, Zech. iii. 7. Luke xiv. 14, 15. Moreover, it is expected of some, that his Prince, the Lord of that ountry, will shortly come into these parts, and will

know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim, Jude 14, 15.

Christian's King will take Christian's part

For they say that now he is so in the affections of his Prince, that his Sovereign is so much concerned with the indignities that were cast upon Christian when he became a pilgrim, that he will look upon all as if done unto himself, Luke x. 16. and no marvel, for it was for the love that he had to his Prince that he ventured as he did.

I dare say, quoth I, I am glad on't; I am glad for the poor man's sake, for that he now has rest from his labour, and for that he reapeth the benefit of his tears with joy; and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him, Rev. xiv. 13. Psa. cxxvi. 5, 6. I also am glad for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But, pray, sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do.

Good tidings of Christian's wife and children.

Sag. Who? Christiana and her sons? They are like to do as well as Christian did himself; for though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them: so they have packed up, and are also gone after him.

Better and better, quoth I: but, what! wife and children and all?

It is true: I can give you an account of the
or I was upon the spot at the instant, and
oughly acquainted with the whole affair.
said I, a man, it seems, may report it for a

You need not fear to affirm it: I mean that
all gone on pilgrimage, both the good
and her four boys. And seeing we are, as
e, going some considerable way together, I
you an account of the whole matter.
Christiana, (for that was her name from the
she with her children betook themselves to
's life,) after her husband was gone over
r, and she could hear of him no more,
have thoughts working in her mind.
that she had lost her husband, and for
loving bond of that relation was utterly
etwixt them. For you know, said he to
re can do no less but entertain the living
ny a heavy cogitation, in the remembrance
ss of loving relations. This, therefore, of
and did cost her many a tear.
was not all; for Christiana
begin to consider with herself,
her unbecoming behaviour towards her
was not one cause that she saw him no
d that in such sort he was taken away from
l upon this came into her mind, by swarms,
unkind, unnatural, and ungodly carriage to
friend; which also clogged her conscience,
load her with guilt. She was, moreover,
oken with recalling to remembrance the
groans, brinish tears, and self-bemoanings
usband, and how she did harden her heart
ll his entreaties, and loving persuasions of

Mark this, you that are churls to your godly relations.

her and her sons to go with him; yea, there was not anything that Christian either said to her, or did before her all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder; specially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life. With that the boys fell all into tears, and cried out to go after their father. Oh (said Christiana) that it had been but our lot to go with him! then had it fared well with us, beyond what it is like to do now. For, though I formerly foolishly imagined, concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was over-run with melancholy humours; yet now it will not out of my mind, but that they sprang from another cause; to wit, for that the light of life was given him, James i. 23—25. John viii. 12. by the help of which, as I perceive, he has escaped the snares of death, Prov. xiv. 27. Then they all wept again, and cried out, Oh! woe worth the day!

The next night Christiana had a dream; and, behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord, have mercy upon me, a sinner!" Luke xviii. 13. and the little children heard her.

Christiana's dream.

: this, she thought she saw two very ill
d ones standing by her bed-side, and saying,
hall we do with this woman? for she cries
mercy, waking and sleeping;
be suffered to go on as she
we shall lose her as we have
husband. Wherefore we must, by one way
:, seek to take her off from the thoughts of
hall be hereafter, else all the world cannot
t she will become a pilgrim.

Mark this: this is the quintessence of hell.

she awoke in a great sweat; also a trem-
ras upon her; but after a while she fell to
g again. And then she thought she saw
in her husband in a place of
nong many immortals, with a
i his hand, standing and playing upon it
One that sat upon a throne, with a rainbow
is head. She saw also, as if he bowed his
ith his face to the paved work that was
his Prince's feet, saying, "I heartily thank
d and King for bringing me into this place."
houted a company of them that stood round
and harped with their harps; but no man
could tell what they said but Christian and
panions.

Help against discouragement.

morning, when she was up, had prayed
, and talked with her children a while, one
l hard at the door; to whom she spake out
"If thou comest in God's name, come in."
said, "Amen;" and opened the door, and
her with, "Peace be to this house." The
when he had done, he said, "Christiana,
t thou wherefore I am come?" Then she
l and trembled; also her heart began to wax
vith desires to know from whence he came,

and what was his errand to her. So he said unto her, "My name is Secret; I dwell with those that are on high. It is talked of where I dwell as if thou hadst a desire to go thither: also there is a report that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One hath sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

Convictions seconded by tidings of God's readiness to pardon.

"There is Christian, thy husband that was, with regions more, his companions, ever beholding the face that doth minister life to beholders; and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold."

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This visitor proceeded and said, "Christiana, here is also a letter for thee, which I have brought from thy husband's King;" so she took it, and opened it, but it smelt after the manner of the best perfume, Cant. i. 3. Also it was written in letters of gold. The contents of the letter were these, That the King would have her to do as did Christian her husband; for that was the way to come to his City, and to dwell in his presence with joy for ever. At this the good woman was quite overcome; so she cried out to her visitor, Sir, will you carry me and my children with you, that we also may go and worship the King?

Christiana quite overcome.

Then said the visitor, "Christiana, the bitter is efore the sweet. Thou must through roubles, as did he that went before hee, enter this Celestial City. Wherefore I advise hee to do as did Christian thy husband: go to the vicket-gate yonder over the plain, for that stands it the head of the way up which thou must go; and I wish thee all good speed. Also I advise, that thou put this letter in thy bosom, that thou read therein to thyself, and to thy children, until you have got it by heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage, Psa. cxix. 54. also this thou must deliver in at the further gate."

Further instructions to Christiana.

Now I saw in my dream, that this old gentleman, as he told me the story, did himself seem to be greatly affected therewith. He moreover proceeded, and said; So Christiana called her sons together, and began thus to address herself unto them: "My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father: not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have also been much affected with the thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience; for I hardened both mine own heart and yours against him, and refused to go with him on pilgrimage.

Christiana prays her sons to take their journey.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but that for the encouragement which this stranger has given me this morning. Come, my children, let us pack up, and be gone to the

gate that leads to the celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So their visitor bid them farewell; and they began to prepare to set out for their journey.

Timorous and Mercy come to visit Christiana.

But while they were thus about to be gone, two of the women that were Christiana's neighbours, came up to her house, and knocked at her door. To whom she said as before, If you come in God's name, come in. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana. Yet they came in: but behold, they found the good woman preparing to be gone from her house.

Christiana's new language stuns her old neighbours.

So they began, and said, Neighbour, pray, what is your meaning by this?

Christiana answered, and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey.

This Timorous was daughter to him that met Christian upon the Hill of Difficulty, and would have had him go back for fear of the lions.

TIM. For what journey, I pray you?

CHR. Even to go after my good husband. And with that she fell a weeping.

TIM. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

CHR. Nay, my children shall go with me; not one of them is willing to stay behind

CHRISTIANA AND HER SONS.

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Tim. I wonder in my very heart, what or who s brought you into this mind!

Chr. O, neighbour! knew you but as much as lo, I doubt not but that you would go along with :.

Tim. Prithee, what new knowledge hast thou got ıt so worketh off thy mind from thy friends, and ıt tempteth thee to go nobody knows where?

Chr. Then Christiana replied, I have been sorely licted since my husband's departure from me; but ecially since he went over the river. Death.

ıt that which troubleth me most is,

y churlish carriage to him when he was under s distress. Besides, I am now as he was then; ›thing will serve me but going on pilgrimage. I as a dreaming last night that I saw him. O, at my soul was with him! He dwelleth in the esence of the King of the country; he sits and ıts with him at his table; he is become a com-ınion of immortals, and has a house now given ım to dwell in, to which the best palace on earth, compared, seems to me but as a dunghill, 2 Cor. . 1—4. The Prince of the place has also sent for ıe, with promises of entertainment, if I shall come › him; his messenger was here even now, and has rought me a letter, which invites me to come. ınd with that she plucked out her letter, and read ., and said to them, What now will you say to this

Tim. Oh, the madness that has possessed thee nd thy husband, to run yourselves upon such diffi-ıulties! You have heard, I am sure, what your ıusband did meet with, even in a manner at the irst step that he took on his way, as our neighbour)bstinate can yet testify, for he went along with ıim; yea, and Pliable too, until they, like wise

men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger he met with at Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh and thy bones. Wherefore, though thou shouldest be so rash as to cast away thyself, yet, for the sake of the fruit of thy body keep thou at home.

The reasonings of the flesh.

But Christiana said unto her, Tempt me not, my neighbour: I have now a price put into my hands to get gain, and I should be a fool of the greatest size if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles which I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you to be gone, and not to disquiet me further.

A pertinent reply to fleshly reasoning.

Then Timorous reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour; and that for a twofold reason. 1. Her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her, and help her. 2. Her bowels yearned over her own

Mercy's bowels yearn over Christiana.

soul; for what Christiana had said, had taken some hold upon her mind. Wherefore she said within herself again, I will yet have more talk with this Christiana; and, if I find truth and life in what she shall say, I myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous:

MER. Neighbour, I did indeed come with you to see Christiana this morning; and, since she is, as you see, taking her last farewell of her country, I think to walk this sun-shiny morning a little with her, to help her on her way. But she told her not of the second reason, but kept it to herself.

TIM. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger, we are out; but when we are in, we are in.

So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-Eyes, Mrs. Inconsiderate, Mrs Light-Mind, and Mrs. Know-Nothing. So when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale:

Timorous forsakes her, but Mercy cleaves to her.

Timorous acquaints her friends what the good Christiana intends to do.

TIM. Neighbours, having had little to do this morning, I went to give Christiana a visit; and, when I came at the door, I knocked, as you know it is our custom: and she answered, If you come in God's name, come in. So in I went, thinking all was well: but, when I came in, I found her preparing herself to depart the town, she, and also her

children. So I asked her, what was her meaning by that. And she told me, in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither

Mrs Know-Nothing.

Then said Mrs. Know-Nothing And what! do you think she will go?

TIM. Ay, go she will, whatever comes on't; and methinks I know it by this; for that which was my great argument to persuade her to stay at home, (to wit, the troubles she was like to meet with on the way,) is one great argument with her to put her forward on her journey. For she told me in so many words, The bitter goes before the sweet: yea, and forasmuch as it so doth, it makes the sweet the sweeter.

MRS. BAT'S-EYES. Oh, this blind and foolish woman! said she; and will she not take warning by her husband's afflictions? for my part, I see if he were here again, he would rest himself content in a whole skin, and never run so many hazards for nothing.

Mrs. Bat's-Eyes.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town! a good riddance, for my part, I say, of her! should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish, or unneighbourly, or talk of such matters as no wise body can abide. Wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: it was never a good world since these whimsical fools dwelt in it.

Mrs. Inconsiderate.

en Mrs. Light-Mind added as followeth:
, put this kind of talk away. I
esterday at Madam Wanton's,
we were as merry as the maids.
who do you think should be
but I and Mrs. Love-the-
, and three or four more, with Mr. Lechery,
filth, and some others: so there we had music
ancing, and what else was meet to fill up the
re. And, I dare say, my lady herself is an
able well-bred gentlewoman, and Mr. Lechery
retty a fellow.

Mrs. Light-Mind.

Madam Wanton, she that had like to have been too hard for Faithful, in time past.

this time Christiana was got on her way, and
went along with her: so as they went, her
en being there also, Christiana
to discourse. And, Mercy,
hristiana, I take this as an un-
ed favour, that thou shouldest set forth out
rs with me to accompany me a little in my

Discourse betwixt Mercy and good Christiana.

R. Then said young Mercy, (for she was but
,) If I thought it would be to
se to go with you, I would never
ir the town any more.

Mercy inclines to go.

. Well, Mercy, said Christiana, cast in thy
h me: I well know what will be the end of
grimage: my husband is where he would not
for all the gold in the Spanish mines. Nor
hou be rejected, though thou goest but upon
vitation. The King, who hath sent for me
y children, is one that delighteth in mercy.
s, if thou wilt, I will hire thee, and thou shalt
ng with me as my servant. Yet we will have
ngs in common betwixt thee and me: only go
with me.

MER. But how shall I be ascertaine . that I also should be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by Him that can help, though the way was never so tedious.

Mercy doubts of acceptance.

CHR. Well, loving Mercy, I will tell thee what thou shalt do: go with me to the Wicket-Gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou return to thy place; I will also pay thee for thy kindness which thou showest to me and my children in the accompanying of us in our way as thou dost.

Christiana allures her to the gate, which is Christ, and promises there to inquire for her.

MER. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of heaven shall have his heart upon me.

Mercy prays.

Christiana then was glad at her heart: not only that she had a companion; but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepest my sister so?

Christiana glad of Mercy's company.

MER. Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town? And that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.

Mercy grieves for her carnal relations.

CHR. Bowels become pilgrims; and thou dost for thy friends, as my good Christian did for me when

he left me: he mourned for that I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the truth hath said, that "they that sow in tears shall reap in joy." And "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psa. cxxvi. 5, 6.

Christian's prayers were answered for his relations after he was dead.

Then said Mercy,

Let the Most Blessed be my guide,
  If it be his blessed will,
Unto his gate, into his fold,
  Up to his holy hill.

And let Him never suffer me
  To swerve, or turn aside
From his free grace and holy ways,
  Whate'er shall me betide.

And let Him gather them of mine,
  That I have left behind;
Lord, make them pray they may be thine,
  With all their heart and mind.

Now my old friend proceeded and said, But, when Christiana came to the Slough of Despond, she began to be at a stand; For, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived, also, that notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true. Yes, said the old gentleman, too true; for many there be that pretend to be the King's

labourers, and say they are for mending the King's highways, who bring dirt and dung instead of stones, and so mar instead of mending. Here Christiana therefore, with her boys, did make a stand. But said Mercy, Come, let us venture, only let us be wary. Then they looked well to their steps, and made a shift to get staggering over.

Their own carnal conclusions instead of the word of life.

Mercy the boldest at the Slough of Despond.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord," Luke i. 45.

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-Gate as you, I think no Slough of Despond would discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For can it be imagined that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions they can possibly assault us with that hate us?

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the boys, go all of them up to the gate: to which when they were come, they betook themselves to a short debate, about how they must manage their calling at the gate, and

Prayer should be made with consideration and fear, as well as in faith and hope.

what should be said unto him that did open to them: so it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So Christiana began to knock, and as her poor husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard as if a dog came barking upon them;—a dog, and a great one too: and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do; knock they durst not, for fear of the dog; go back they durst not, for fear the keeper of that gate should espy them as they so went, and should be offended with them; at last they thought of knocking again, and knocked more vehemently than they did at first. Then said the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

The dog, the devil, an enemy to prayer.

Christiana and her companions perplexed about prayer

Then Christiana made low obeisance, and said, Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate. Then said the keeper, Whence come ye? And what is it that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted by this gate into the way that leads unto the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the keeper of the gate did marvel,

saying, What! is she now become a pilgrim, that but a while ago abhorred that life? Then she bowed her head, and said, Yea; and so are these my sweet babes also.

How Christiana is entertained at the gate.

Then he took her by the hand and led her in, and said also, Suffer the little children to come unto me; and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed, and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying for fear that she was rejected. But when Christiana had got admittance for herself and her boys, then she began to make intercession for Mercy.

Christiana's prayer for her friend Mercy.

CHR. And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for: whereas I was sent for by my husband's King to come.

Delays make the hungering soul the ferventer.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana start. Then said the keeper of the gate, Who is there? And Christiana said, It is my friend.

Mercy faints.

So he opened the gate, and looked out, but Mercy was fallen down

MERCY FAINTS—THE KEEPER RAISES HER.

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MERCY FAINTS—THE KEEPER RAISES HER.

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thout in a swoon, for she fainted, and was afraid at no gate should be opened to her.

Then he took her by the hand, and said, Damsel, oid thee arise.

O Sir, said she, I am faint: there is scarce life t in me. But he answered, that one once said, When my soul fainted within me, I remembered e Lord: and my prayer came unto thee, into thy ly temple," Jonah ii. 7. Fear not, but stand upon y feet, and tell me wherefore thou art come.

MER. I am come for that unto which I was never vited, as my friend Christiana was. Hers was om the King, and mine was but from her. Where-e I fear I presume.

KEEP. Did she desire thee to come with her to is place?

MER. Yes; and as my Lord sees, I am come. nd if there is any grace and forgiveness of sins to are, I beseech that thy poor handmaid may be a artaker thereof.

Then he took her again by the hand, and led her ently in, and said, I pray for all them that believe n me, by what means soever they come unto me. hen said he to those that stood by, Fetch some-ing and give it Mercy to smell on, thereby to stay r faintings: so they fetched her a bundle of yrrh, and a while after she was revived.

And now were Christiana and her boys, and ercy, received of the Lord at the head of the way, d spoke kindly unto by him. Then said they yet ther unto him, We are sorry for our sins, and g of our Lord his pardon, and further information at we must do.

I grant pardon, said he, by word and deed; by ord, in the promise of forgiveness; by deed in the

gladdened. He also had them up to t

Christ crucified seen afar off.

gate, and showed them h
they were saved; and
withal, that that sight they would have
went along the way, to their comfort.

So he left them a while in a summe
low, where they entered into a talk by

Talk between the Christiana.

and thus Christiana b
glad am I that we are go

MER. So you well may; but I, of al
to leap for joy.

CHR. I thought one time as I stood
because I had knocked and none did
all our labour had been lost, especial
ugly cur made such a heavy barking a

MER. But my worst fear was aft
you were taken into his favour, and
left behind. Now, thought I, it is fi
is written, "Two women shall be gri
mill; the one shall be taken, and the
Matt. xxiv. 41. I had much ado to f
out, Undone! And afraid I was to kno

them made me start; I thought I never heard such knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by storm, Matt. xi. 12.

MER. Alas! to be in my case, who that so was, could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their might? But, pray, what said my Lord to my rudeness? Was he not angry with me?

CHR. When he heard your lumbering noise, he gave a wonderful innocent smile; I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog: had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

Christ pleased with loud and restless prayer.

If the soul at first did know all it should meet with in its journey to heaven, it would hardly ever set out.

MER. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard; I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him; for we are afraid he will bite us when we go hence.

The children are afraid of the dog.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, "Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips."

So he said unto her, Peace be to thee; stand up. But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with

He answered and said, That dog

The devil.

owner; he also is kept cl
ther man's ground, only
hear his barking: he belongs to the
you see there at a distance, but can co
walls of this place. He has frighte
honest pilgrim from worse to better,
voice of his roaring. Indeed, he that
doth not keep him out of any good w
mine, but with intent to keep the pil
coming to me, and that they may be af
and knock at this gate for entrance.
also he has broken out, and has worried
loved; but I take all at present patie
give my pilgrims timely help, so that t
delivered to his power, to do with th
doggish nature would prompt him to.
my purchased one, I trow, hadst thou k
so much beforehand, thou wouldst not
afraid of a dog. The beggars that g

A check to the carnal fear of the pilgrims.

to door, will, rather than
posed alms, run the ha

understand not; I acknowledge that thou dost all things well.

CHR. Then Christiana began to talk of their journey, and to inquire after the way.—So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before. So I saw in my dream that they walked on their way, and had the weather very comfortable to them.

Then Christiana began to sing, saying,

Bless'd be the day that I began
  A pilgrim for to be;
And blessed also be the man
  That thereto moved me.

'Tis true, 'twas long ere I began
  To seek to live for ever;
But now I run fast as I can:
  'Tis better late than never.

Our tears to joy, our fears to faith,
  Are turned, as we see;
Thus our beginning (as one saith)
  Shows what our end will be.

The devil's garden.

Now there was, on the other side of the wall that fenced in the way up which Christiana and her companions were to go, a garden, and that garden belonged to him whose was that barking dog, of whom mention was made before. And some of the fruit-trees that grew in that garden shot their branches upon the wall; and being mellow, they that found them did gather them up, and eat of them to their hurt. So Christiana's boys, as boys are apt to do, being pleased with the trees, and with the fruit that hung thereon, did pluck them, and

The children eat of the enemy's fruit.

had, she would have been ready to d
that passed, and they went on their
that they were gone about two bow
place that led them into the way, t
very ill-favoured ones coming down
them. With that Christiana and M
covered themselves with their veils, a
their journey: the children also w
so at last they met to
they that came down
came just up to the wo
would embrace them; but Christia
back, or go peaceably as you shou
two, as men that are deaf, regar
tiana's words, but began to lay han
at that Christiana, waxing very wro
them with her feet. Mercy also, as w
did what she could to shift them. C
said to them, Stand back, and be gon
no money to lose, being pilgrims,
such too as live upon the charity of

Two ill-favoured ones assault Christiana and Mercy.

ILL-FAV. Then said one of the
make no assault upon you for mone

usiness of life and death. So again she and her
npanion made a fresh essay to go past them; but
y letted them in their way.

ILL-FAV. And they said, We intend no hurt to
ir lives; it is another thing we would have.

CHR. Ay, quoth Christiana, you would have us
y and soul, for I know it is for
t you are come; but we will die
ier upon the spot, than to suffer ourselves to be
ught into such snares as shall hazard our well-
ig hereafter. And with that they both shrieked
, and cried, Murder! murder! and so put
mselves under those laws that are provided for
protection of women, Deut. xxii. 25—27. But
men still made their approach upon them, with
ign to prevail against them. They therefore
d out again.

She cries out.

Now, they being, as I said, not far from the gate
it which they came, their voice was
rd from whence they were, thither:
erefore some of the house came
, and knowing that it was Christiana's tongue,
y made haste to her relief. But by
t they were got within sight of them,
women were in a very great scuffle; the chil-
n also stood crying by. Then did he that came
for their relief call out to the ruffians, saying,
iat is that thing you do; would you make my
rd's people to transgress? He also attempted
take them, but they did make their
ape over the wall into the garden
the man to whom the great dog belonged; so
dog became their protector. This reliever then
ne up to the women, and asked them how they
. So they answered, We thank thy Prince,

It is good to cry out when we are assaulted.

The Reliever comes.

The ill ones fly to the devil for relief.

pretty well, only we have been somewhat affrighted: we thank thee also for that thou camest in to our help, otherwise we had been overcome.

The Reliever talks to the women.

RELIEVER. So after a few more words, this reliever said as followeth: I marvelled much when you was entertained at the gate above, seeing ye knew that ye were but weak women, that you petitioned not the Lord for a conductor; then might you have avoided these troubles and dangers; for he would have granted you one.

Mark this!

CHR. Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us. Beside, who could have thought, that so near the King's palace there could have lurked such naughty ones? Indeed, it had been well for us had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us.

We lose for not asking for.

REL. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so consequently it will be thereafter used. Had my Lord granted you a conductor, you would not either so have bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

CHR. Shall we go back again to my Lord, and confess our folly, and ask one?

REL. Your confession of your folly I will present him with. To go back again, you need not; for

all places where you shall come, you will find want at all; for in every of my Lord's lodgings, ich he has prepared for the reception of his pilms, there is sufficient to furnish them against all empts whatsoever. But, as I said, He will be uired of by them to do it for them, Ezek. xxxvi.

And 'tis a poor thing that is not worth asking

When he had thus said, he went back to his ee, and the pilgrims went on their way.

MER. Then said Mercy, What a sudden blank ere! I made account we had been t all danger, and that we should er see sorrow more.

The mistake of Mercy.

CHR. Thy innocency, my sister, said Christiana Mercy, may excuse thee much: but for me, my fault is so much the ater, for that I saw this danger before I came of the doors, and yet did not provide for it en provision might have been had. I am much be blamed.

Christiana's guilt.

MER. Then said Mercy, How knew you this ore you came from home? Pray open to me riddle.

CHR. Why, I will tell you. Before I set foot of doors, one night, as I lay in my , I had a dream about this; for thought I saw two men, as like these as ever in the world could look, stand at my bed's , plotting how they might prevent my salva- n. I will tell you their very words. They l, (it was when I was in my troubles,) What ll we do with this woman? for she cries out waking sleeping for forgiveness; if she be suffered to on as she begins, we shall lose her as we have her husband. This you know might have made

Christiana's dream repeated.

me take heed, and have provided when provision might have been had.

Mercy makes good use of their neglect of duty.

MER. Well, said Mercy, as by this neglect we have an occasion ministered unto us to behold our own imperfections, so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus now when they had talked away a little more time, they drew near to a house which stood in the way, which house was built for the relief of pilgrims, as you will find more fully related in the first part of these records of the Pilgrim's Progress. So they drew on towards the house; (the house of the Interpreter;) and when they came to the door, they heard a great talk in the house.

Talk in the Interpreter's house about Christiana's going on pilgrimage.

Then they gave ear, and heard, as they thought, Christiana mentioned by name; for you must know, that there went along, even before her, a talk of her and her children's going on pilgrimage. And this was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, and opened the door, and looked, and behold, two women were there.

She knocks at the door.

The door is opened to them by Innocent.

DAM. Then said the damsel to them, With w'iom ould you speak in this place?

CHR. Christiana answered, We understand that iis is a privileged place for those that are become ilgrims, and we now at this door are such: where ire we pray that we may be partakers of that r which we at this time are come; for the day, as iou seest, is very far spent, and we are loth to-ight to go any further.

DAM. Pray what may I call your name, that I iay tell it to my Lord within?

CHR. My name is Christiana; I was the wife f that pilgrim that some years ago did travel this ray, and these be his four children. This maiden s also my companion, and is going on pilgrimage oo.

INNOCENT. Then Innocent ran in, (for that was ier name,) and said to those within, Can you think vho is at the door? There is Christiana and her hildren, and her companion, all waiting for enter-ainment here. Then they leaped for oy, and went and told their master. So he came to the door, and looking ipon her, he said, Art thou that Christiana whom Christian the good man left behind him, when he etook himself to a pilgrim's life?

Joy in the house of the Interpreter tha Christiana is turned pilgrim.

CHR. I am that woman that was so hard-earted as to slight my husband's troubles, and that eft him to go on his journey alone, and these are is four children; but now also I am come, for I m convinced that no way is right but this.

INTER. Then is fulfilled that which is written of he man that said to his son, "Go work to-day in ny vineyard; and he said to his father, I will not; ut afterwards repented and went," Matt. xxi. 29.

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CHR. Then said Christiana, So be it, A
make it a true saying upon me, and g
may be found at the last of Him in pe
spot, and blameless.

INTER. But why standest thou thus a
Come in, thou daughter of Abraham; w
ing of thee but now, for tidings have
before how thou art become a pilgrim.
dren, come in; come, maiden, come in.
them all into the house.

So when they were within, they were
sit down and rest them; the which whe
done, those that attended upon the pilg
house, came into the room to see them.

Old saints glad to see the young ones walk in God's ways.

smiled, and another smile
all smiled for joy that Ch
become a pilgrim. They
upon the boys, they stroked them over
with the hand in token of their kind
them: they also carried it lovingly to
bid them all welcome into their master's

After a while, because supper was no

The Significant Rooms.

Interpreter took them int
ficant Rooms, and showed
Christiana's husband had seen some t
Here therefore they saw the man in th
man and his dream, the man that c
through his enemies, and the picture of
of them all, together with the rest of t
that were then so profitable to Christian

This done, and after those things had
what digested by Christiana and her co
Interpreter takes them apart again, anc

The man with the muck-rake expounded.

first into a room, whe
man that could look nc

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wnwards, with a muck-rake in his hand. There od also one over his head, with a celestial crown his hand, and proffered him that crown for his ck-rake; but the man did neither look up nor gard, but raked to himself the straws, the small cks, and dust of the floor.

Then said Christiana, I persuade myself that I ow somewhat the meaning of this: for this is the ure of a man of this world; is it not, good sir?

INTER. Thou hast said the right, said he; and muck-rake doth show his carnal mind. And ereas thou seest him rather give heed to rake up aws and sticks, and the dust of the floor, than to what He says that calls to him from above with celestial crown in his hand; it is to show, that ven is but a fable to some, and that things here counted the only things substantial. Now, ereas it was also showed thee that the man could k no way but downwards; it is to let thee know t earthly things, when they are with power upon n's minds, quite carry their hearts away from d.

CHR. Then said Christiana, O de- er me from this muck-rake, Prov. t. 8. Christiana's prayer against the muck-rake.

INTER. That prayer, said the Interpreter, has lain till it is almost rusty: Give me not riches, is rce the prayer of one of ten thousand. Straws, d sticks, and dust, with most, are the great things w looked after.

With that Christiana and Mercy wept, and said, is, alas! too true.

When the Interpreter had showed them this, he d them into the very best room in the house;—a ry brave room it was. So he bid them look round

about, and see if they could find anything profitable there. Then they looked round and round; for there was nothing to be seen but a very great spider on the wall, and that they overlooked.

Of the spider.

MER. Then said Mercy, Sir, I see nothing: but Christiana held her peace.

INTER. But, said the Interpreter, look again. She therefore looked again, and said, Here is not anything but an ugly spider, who hangs by her hands upon the wall. Then said he, Is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension: and she said, Yea, Lord, there are more here than one; yea, and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly on her, and said, Thou hast said the truth. This made Mercy to blush, and the boys to cover their faces; for they all began now to understand the riddle.

Talk about the spider

Then said the Interpreter again, "The spider taketh hold with her hands, as you see, and is in king's palaces," Prov. xxx. 28. And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of and dwell in the best room that belongs to the King's house above?

CHR. I thought, said Christiana, of something of this; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were: but that by this spider, that venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts; and yet she had taken hold

ith her hands, and, as I see, dwelleth in the best om in the house. God has made nothing in vain. Then they seemed all to be glad; but the water ood in their eyes: yet they looked one upon anoer, and also bowed before the Interpreter.

He had them then into another room, where were ten and chickens, and bid them obve a while. So one of the chickens nt to the trough to drink; and every time she ank, she lifted up her head and her eyes towards aven. See, said he, what this little chick doth, d learn of her to acknowledge whence your mers come, by receiving them with looking up. Yet ain, said he, observe and look: so they gave ed, and perceived that the hen did walk in a fourd method towards her chickens: 1. She had a mmon call, and that she hath all day long. 2. e had a special call, and that she had but someies. 3. She had a brooding note, Matt. xxiii. . And, 4. She had an outcry.

Of the hen and chickens.

Now, said he, compare this hen to your King, and se chickens to his obedient ones; for answerable her, he himself hath his methods which he walk- in towards his people. By his common call, he es nothing; by his special call, he always has nething to give; he has also a brooding voice, them that are under his wing; and he has an cry, to give the alarm when he seeth the enemy ne. I chose, my darlings, to lead you into the m where such things are, because you are men, and they are easy for you.

CHR. And, sir, said Christiana, pray let us see ne more. So he had them into the slaughterse, where was a butcher killing a ep; and behold, the sheep was

Of the butcher and the sheep.

quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quietly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

Of the garden.

After this, he led them into his garden, where was great variety of flowers; and he said, Do you see all these? So Christiana said, Yes. Then said he again, Behold, the flowers are diverse in stature, in quality, and colour, and smell, and virtue; and some are better than others; also where the gardener hath set them, there they stand, and quarrel not one with another.

Of the field.

Again, he had them into his field, which he had sowed with wheat and corn: but when they beheld the tops of all were cut off, and only the straw remained, he said again, This ground was dunged, and ploughed, and sowed, but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for; and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves.

Of the robin and the spider.

Then, as they were coming in from abroad, they espied a little robin with a great spider in his mouth. So the Interpreter said, Look here. So they looked, and Mercy wondered · but Christiana said, What a disparagement is it to such a pretty little bird as the robin-redbreast is, he being also a bird above many, that loveth to maintain a kind of sociableness with men!

ıad thought they had lived upon crumbs of bread, upon other such harmless matter; I like him ›rse than I did.

The Interpreter then replied, This robin is an ıblem, very apt to set forth some professors by; ' to sight they are, as this robin, pretty of note, .our, and carriage. They seem also to have a very :at love for professors that are sincere; and, above others, to desire to associate with them, and to be their company, as if they could live upon the good ın's crumbs. They pretend also, that therefore it :hat they frequent the house of the godly, and : appointments of the Lord: but when they are themselves, as the robin, they can catch and bble up spiders; they can change their diet, nk iniquity, and swallow down sin like water.

So when they were come again into the house, :ause supper as yet was not ready, ristiana again desired that the Interpreter would either show, or tell of, ne other things that are profitable.

Pray, and you will get at that which yet lies unrevealed.

Then the Interpreter began, and said: The fatter sow is, the more she desires the mire; the fatter ox is, the more gamesomely he goes to the slaugh- ; and the more healthy the lustful man is, the ›re prone he is unto evil. There is a desire in men to go neat and fine; and it is a comely thing be adorned with that which in God's sight is of :at price. 'Tis easier watching a night or two, ın to sit up a whole year together: so 'tis easier one to begin to profess well, than to hold out as should to the end. Every shipmaster, when in a rm, will willingly cast that overboard which is of : smallest value in the vessel; but who will throw : best out first? None but he that feareth not

God. One leak will sink a ship, and one sin will destroy a sinner. He that forgets his friend, is unthankful unto him; but he that forgets his Saviour, is unmerciful to himself. He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley. If a man would live well, let him fetch his last day to him, and make it always his company-keeper. Whispering, and change of thoughts, prove that sin is in the world. If the world, which God sets light by, is counted a thing of that worth with men, what is heaven that God commendeth! If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above! Every body will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God? We seldom sit down to meat, but we eat, and leave. So there is in Jesus Christ more merit and righteousness than the whole world has need of.

Of the tree that is rotten at heart.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, said he, whose outside is fair, and whose inside is rotten, is that to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but indeed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinderbox.

They are at supper.

Now supper was ready, the table spread, and all things set on the board; so they sat down, and did eat, when one had

thanks. And the Interpreter did usually in those that lodged with him with music ls; so the minstrels played. There was also it did sing, and a very fine voice he had. His as this:

The Lord is only my support,
And he that doth me feed;
How can I then want anything
Whereof I stand in need?

n the song and music were ended, the Inter- asked Christiana, what it was st did move her to betake her- a pilgrim's life. Christiana answered, First, of my husband came into my t which I was heartily grieved; that was but natural affection.

Talk at supper.

A repetition of Christiana's experience.

fter that came the troubles and pilgrimage husband into my mind, and also how like a had carried it to him as to that. So guilt ld of my mind, and would have drawn me pond, but that opportunely I had a dream well-being of my husband, and a letter sent King of that country where my husband to come to him. The dream and the letter r so wrought upon my mind, that they forced his way.

R. But met you with no opposition before out of doors?

Yes, a neighbour of mine, one Mrs. us: she was akin to him that would have led my husband to go back for fear of the lions. o befooled me, for, as she called it, my in- desperate adventure; she also urged what she o dishearten me from it, the hardship and

troubles that my husband met with in the w
all this I got over pretty well. But a drea
had of two ill-looked ones, that I thought
how to make me miscarry in my journey, t
troubled me much: yea, it still runs in m
and makes me afraid of every one that I n
they should meet me to do me a mischief
turn me out of my way. Yea, I may tell n
though I would not have every body kno
between this and the gate by which we go
way, we were both so sorely assaulted, tha
made to cry out murder; and the two t
this assault upon us, were like the two t
in my dream.

Then said the Interpreter, Thy beginnin
thy latter end shall greatly increase.

A question put to Mercy.

dressed himself to Mercy,
unto her, And what mov
come hither, sweet heart?

MER. Then Mercy blushed and tren
for a while continued silent.

INTER. Then said he, Be not afraid; o
and speak thy mind.

MER. So she began, and said, Trul

Mercy's answer.

want of experience is that w
me covet to be in silenc
also that fills me with fears of coming sh
I cannot tell of visions and dreams, as
Christiana can; nor know I what it is
for my refusing the counsel of those that
relations.

INTER. What was it then, dear heart
prevailed with thee to do as thou hast d

MER. Why, when our friend here was
to be gone from our town, I and an

cidentally to see her. So we knocked at the door ıd went in. When we were within, and seeing hat she was doing, we asked her what was her eaning. She said, she was sent for to go to her ısband; and then she up and told us how she had en him in a dream, dwelling in a curious place, nong immortals, wearing a crown, playing upon a arp, eating and drinking at his Prince's table, and nging praises to Him for bringing him thither, &c. Iow methought while she was telling these things nto us, my heart burned within me. And I said in ıy heart, If this be true, I will leave my father and ıy mother, and the land of my nativity, and will, ' I may, go along with Christiana. So I asked er further of the truth of these things, and if she ould let me go with her; for I saw now, that there as no dwelling, but with the danger of ruin, any nger in our town. But yet I came away with a eavy heart; not for that I was unwilling to come vay, but for that so many of my relations were left hind. And I am come with all the desire of my art, and will go, if I may, with Christiana unto r husband and his King.

INTER. Thy setting out is good, for thou hast given edit to the truth; thou art a Ruth, who did, for the ve she bare to Naomi, and to the Lord her God, ave father and mother, and the land of her nati- ty, to come out and go with a people that she ıew not heretofore, Ruth ii. 11, 12. The Lord compense thy work, and full reward be given thee the Lord God of Israel, under whose wings thou t come to trust.

Now supper was ended, and preparation was ıade for bed; the women were laid ngly alone, and the boys by

They undress themselves for bed.

themselves. Now when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last were removed further from her than ever they were before. So she lay blessing and praising God, who had such favour for her.

Mercy's good night's rest.

In the morning they arose with the sun, and prepared themselves for their departure: but the Interpreter would have them tarry a while; For, said he, you must orderly go from hence. Then said he to the damsel that first opened to them, Take them and have them into the garden to the bath, and there wash them, and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them and had them into the garden, and brought them to the bath; so she told them, that there they must wash and be clean, for so her Master would have the women to do, that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of the bath, not only sweet and clean, but also much enlivened, and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.

The bath of Sanctification.

They wash in it.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, Fair as the moon. Then he called for the seal, wherewith they used to be sealed that are washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover

They are sealed.

ich the children of Israel did eat, Exod. xiii. -10. when they came out of the land of Egypt; l the mark was set between their eyes. This l added greatly to their beauty, for it was an ornent to their faces. It also added to their gravity, l made their countenance more like those of angels. Then said the Interpreter again to the damsel it waited upon these women, Go into the vestry, d fetch out garments for these people. So she nt and fetched out white raiment, and laid it wn before him; so he commanded

They are clothed.

em to put it on: it was fine linen, iite and clean. When the women were thus orned, they seemed to be a terror one to the ner; for that they could not see that

True humility.

ry each one had in herself, which y could see in each other. Now therefore they gan to esteem each other better than themselves. r, You are fairer than I, said one; and, You are re comely than I, said another. The children o stood amazed, to see into what fashion they re brought.

The Interpreter then called for a man-servant of , one Great-heart, and bid him take sword, and met, and shield; and, Take these my daughters, d he, conduct them to the house called Beautiful, which place they will rest next. So he took his apons, and went before them; and the Inter, eter said, God speed. Those also that beiged to the family, sent them away with many good wish. So they went on their way, and sang.

This place hath been our second stage:
  Here we have heard and seen
Those good things, that from age to age
  To others hid have been.

The dunghill-raker, spider, hen,
  The chicken, too, to me
Have taught a lesson: let me then
  Conformed to it be.

The butcher, garden, and the field,
  The robin and his bait,
Also the rotten tree, doth yield
  Me argument of weight;

To move me for to watch and pray,
  To strive to be sincere:
To take my cross up day by day,
  And serve the Lord with fear.

Now I saw in my dream, that they went on, and Great-heart before them. So they went, and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause; and here also they blessed God. Now, said Christiana, comes to my mind what was said to us at the gate, to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know, wherefore, if you please, let us hear you discourse thereof.

A comment upon what was said at the gate, or a discourse of our being justified by Christ.

GREAT. Pardon by the deed done, is pardon obtained by some one for another that hath need thereof; not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you, and Mercy, and these boys, have attained, was obtained by another; to wit, by Him that let you in at that gate. And he hath obtained it in this double way; he has performed righteous-

to cover you, and spilt his blood to wash
n.

R. But if He parts with his righteousness to
nat will he have for himself?

EAT. He has more righteousness than you have
of, or than he needeth himself.

R. Pray make that appear.

EAT. With all my heart: but first I must pre-
that He of whom we are now about to speak,
that has not his fellow. He has two natures in
rson, plain to be distinguished, impossible to
ided. Unto each of these natures a righteous-
elongeth, and each righteousness is essential
nature; so that one may as easily cause the
to be extinct, as to separate its justice or
ousness from it. Of these righteousnesses
ore we are not made partakers, so as that they,
of them, should be put upon us, that we
be made just, and live thereby. Besides
there is a righteousness, which this person
these two natures are joined in one. And
not the righteousness of the Godhead, as dis-
shed from the manhood; nor the righteous-
the manhood, as distinguished from the God-
but a righteousness which standeth in the
of both natures, and may properly be called
hteousness that is essential to his being pre-
of God to the capacity of the mediatory office,
he was to be intrusted with. If he parts
is first righteousness, he parts with his God-
if he parts with his second righteousness, he
with the purity of his manhood; if he parts
his third, he parts with that perfection which
ates him for the office of mediation. He has
ore another righteousness, which standeth in

performance, or obedience to a revealed will; and that is it that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," Rom. v. 19.

CHR. But are the other righteousnesses of no use to us?

GREAT. Yes; for though they are essential to his natures and offices, and cannot be communicated unto another; yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it. Here is a righteousness that Christ, as man, has no need of to make him so; for he is perfect man without it. Again, here is a righteousness that Christ, as God-man, has no need of; for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called the gift of righteousness, Rom. v. 17. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it, to do justly, but to use charity. Wherefore he must, or ought by the

f he hath two coats, to give one to him that
ıone. Now our Lord indeed hath two coats,
ɔr himself, and one to spare; wherefore he
bestows one upon those that have none. And
Christiana and Mercy, and the rest of you that
re, doth your pardon come by deed, or by the
of another man. Your Lord Christ is he that
d, and hath given away what he wrought for
next poor beggar he meets.

. again, in order to pardon by deed, there must
hing be paid to God as a price, as well as some-
prepared to cover us withal. Sin has delivered
to the just curse of a righteous law: now
his curse we must be justified by way of
ption, a price being paid for the harms we have
and this is by the blood of your Lord, who
and stood in your place and stead, and died
leath for your transgressions. Thus has he
ned you from your transgressions by blood,
vered your polluted and deformed souls with
ousness, Rom. viii. 34. for the sake of which,
asseth by you, and will not hurt you when he
to judge the world, Gal. iii. 13.

ı. This is brave! Now I see that there was
hing to be learned by our being
ıed by word and deed. Good
, let us labour to keep this in
: and, my children, do you remember it also.
ir, was not this it that made my good Chris-
burden fall from off his shoulder, and that
him give three leaps for joy?

Christiana affected with this way of redemption.

EAT. Yes, it was the belief of this that cut off
strings, that could not be cut by
means; and it was to give
ı proof of the virtue of this,

How the strings that bound Christian's burden to him were cut.

that he was suffered to carry his burden to the cross.

CHR. I thought so; for though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, though I have felt but little as yet, that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart merry and blithe.

How affection to Christ is begot in the soul.

GREAT. There is not only comfort and the ease of a burden brought to us by the sight and consideration of these, but an ardent deared affection begot in us by it. For who can, if he doth but once think that pardon comes not only by promise but thus, but be affected with the way and means of his redemption, and so with the man that hath wrought it for him?

CHR. True; methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One: Oh! thou blessed One. Thou deservest to have me; thou hast bought me. Thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth. No marvel that this made tears stand in my husband's eyes, and that it made him trudge so nimbly on. I am persuaded he wished me with him: but, vile wretch that I was! I let him come all alone. O Mercy, that thy father and mother were here! yea, and Mrs. Timorous also! nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.

Cause of admiration.

. You speak now in the warmth of your
; will it, think you, be always thus with
esides, this is not communicated to every
to every one that did see your Jesus bleed.
re that stood by, and that saw the blood
his heart to the ground, and yet were so
s, that, instead of lamenting, they laughed
ıd, instead of becoming his disciples, did
ıeir hearts against him. So
ıat you have, my daughters,
by peculiar impression made
ıe contemplating upon what I have spoken
Remember that 'twas told you, that the
her common call, gives no meat to her
This you have therefore by a special grace.
saw in my dream, that they went on until
e come to the place that Simple, and
ıd Presumption, lay and slept in, when
went by on pilgrimage: and behold, they
ged up in irons a little way off on the
:.

To be affected with Christ, and with what he has done, is a thing special.

Then said Mercy to him that was their
l conductor, What are these
n? and for what are they
ıere?

Simple, Sloth, and Presumption hanged; and why.

. These three men were men of bad quali-
y had no mind to be pilgrims themselves,
nsoever they could they hindered. They
ıloth and folly themselves, and whomsoever
d persuade they made so too, and withal
em to presume that they should do well at
ey were asleep when Christian went by,
you go by they are hanged.
But could they persuade any to be of their

GREAT. Yes, they turned several out of the way.

Their crimes. There was Slow-pace that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard taskmaster. They also brought up an evil report of the good land, saying, it was not half so good as some pretended it was. They also began to vilify his servants, and to count the very best of them meddlesome, troublesome busy-bodies. Further, they would call the bread of God husks; the comforts of his children fancies; the travel and labour of pilgrims, things to no purpose.

CHR. Nay, said Christiana, if they were such, they shall never be bewailed by me: they have but what they deserve; and I think it is well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven in some plate of iron or brass, and left here where they did their mischiefs, for a caution to other bad men?

GREAT. So it is, as you may well perceive, if you will go a little to the wall.

MER. No, no; let them hang, and their names rot, and their crimes live for ever against them. I think it a high favour that they were hanged before we came hither; who knows else what they might have done to such poor women as we are. Then she turned it into a song, saying,

Now then you three hang there, and be a sign
To all that shall against the truth combine.

And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

us they went on till they came to the foot or
ll Difficulty, where again the good Mr. Great-
took an occasion to tell them what happened
when Christian himself went by. So he had
first to the spring. Lo, saith he, this is the
; that Christian drank of before he went up
ill: and then it was clear and
; but now it is dirty with the
f some that are not desirous that
ns here should quench their thirst, Ezek.
18, 19. Thereat Mercy said, And why so
is, trow? But, said the guide, it will do, if
up and put into a vessel that is sweet and
, for then the dirt will sink to the bottom, and
ater come out by itself more clear. Thus
ore Christiana and her companions were com-
to do. They took it up, and put it into an
n pot, and so let it stand till the dirt was gone
bottom, and then they drank thereof.

It is difficult getting of good doctrine in erroneous times.

xt he showed them the two by-ways that were
foot of the hill, where Formality and Hypo-
ost themselves. And, said he, these are dan-
s paths. Two were here cast away when
ian came by; and although, as you see, these
are since stopped up with chains,
and a ditch, yet there are those
will choose to adventure here
than take the pains to go up this hill.

The paths, though barred up, will not keep all from going in them.

R. "The way of transgressors is hard," Prov.
5. It is a wonder that they can get into these
without danger of breaking their necks.

GREAT. They will venture; yea, if at any time any of the King's servants do happen to see them, and do call upon them, and tell them that they are in the wrong way, and do bid them beware of the danger; then they will railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our mouth," Jer. xliv. 16, 17. Nay, if you look a little further, you will see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up: yet they will choose to go there.

The reason why some do choose to go in by-ways.

CHR. They are idle; they love not to take pains; up-hill way is unpleasant to them. For it is fulfilled unto them as it is written, "The way of the slothful man is as a hedge of thorns,' Prov. xv. 19. Yea, they will rather choose to walk upon a snare, than go up this hill, and the rest of this way to the city.

The hill puts the pilgrims to it.

Then they set forward, and began to go up the hill, and up the hill they went. But before they got to the top, Christiana began to pant, and said, I dare say this is a breathing hill; no marvel if they that love their ease more than their souls choose to themselves a smoother way. Then said Mercy, I must sit down: also the least of the children began to cry. Come, come, said Great-heart, sit not down here; for a little above is the Prince's arbour. Then he took the little boy by the hand, and led him up thereto.

They sit in the arbour.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said

ry, "How sweet is rest to them that labour,"
t. xi. 28. and how good is the Prince of pil-
is to provide such resting-places for them! Of
arbour I have heard much; but I never saw
fore. But here let us beware of sleeping; for,
have heard, that cost poor Christian dear.

hen said Mr. Great-heart to the little ones
e, my pretty boys, how do you do? what think
now of going on pilgrimage?

The little boys answer to the guide, and also to Mercy.

said the least, I was almost beat
of heart; but I thank you for
ing me a hand at my need. And I remember
what my mother hath told me, namely, that
way to heaven is as a ladder, and the way to
is as down a hill. But I had rather go up the
er to life, than down the hill to death.

hen said Mercy, But the proverb is, To go
n the hill is easy. But James said, (for that
his name,) The day is coming when, in my
ion, going down the hill will be the hardest of
That's a good boy, said his master; thou hast
n her a right answer. Then Mercy smiled, but
ittle boy did blush.

HR. Come, said Christiana, will you eat a bit, a
to sweeten your mouths while

They refresh themselves.

sit here to rest your legs? for I
here a piece of pomegranate, which Mr. Inter-
er put into my hand just when I came out of his
: he gave me also a piece of a honeycomb, and
tle bottle of spirits. I thought he gave you
thing, said Mercy, because he called you aside.
so he did, said the other; but, said Christiana,
all be still as I said it should, when at first we
from home; thou shalt be a sharer in all the
l that I have, because thou so willingly didst

become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And, said Christiana to Mr. Great-heart, sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return; much good may what you have do to you: at home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away; if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Christiana forgot to take her bottle of spirits with her, so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place; here Christian lost his roll, and here Christiana left her bottle behind her: sir, what is the cause of this? So their guide made answer, and said, The cause is sleep, or forgetfulness: some sleep when they should keep awake, and some forget when they should remember; and this is the very cause why often at the resting-places some pilgrims, in some things, come off losers. Pilgrims should watch, and remember what they have already received, under their greatest enjoyments; but for want of doing so, oftimes their rejoicing ends in tears and their sunshine in a cloud; witness the story of Christian at this place.

Christiana forgets her bottle of spirits.

Mark this!

When they were come to the place where Mistrust and Timorous met Christian, to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath the reason of raising up that stage in that place rendered. The verses were these:

Let him that sees this stage, take heed
  Unto his heart and tongue;
Lest, if he do not, here he speed
  As some have long agone.

he words underneath the verses were, "This
e was built to punish those upon who, through
rousness or mistrust, shall be afraid to go fur-
on pilgrimage. Also, on this stage both Mis-
and Timorous were burned through the tongue
a hot iron, for endeavouring to hinder Christian
is journey."

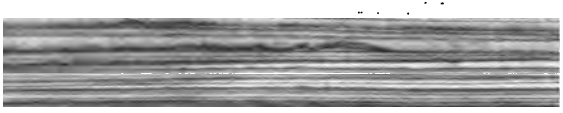
hen said Mercy, This is much like to the say-
of the Beloved, "What shall be given unto thee,
hat shall be done unto thee, thou false tongue?
p arrows of the mighty, with coals of juniper,"
cxx. 3, 4.

o they went on till they came within sight of the
. Now Mr. Great-heart was a strong man,
e was not afraid of a lion. But yet when they
come up to the place where the lions were, the
, that went before, were now glad
inge behind, for they were afraid
e lions; so they stepped back, and
t behind. At this their guide
ed, and said, How now, my boys, do you love
o before when no danger doth approach, and
to come behind so soon as the lions appear?

An emblem of those that go on bravely when there is no danger, but shrink when troubles come.

ow as they went on Mr. Great-heart drew his
rd, with intent to make a way for the pilgrims
ite of the lions. Then there ap-
ed one that, it seems, had taken
n him to back the lions; and he
to the pilgrims' guide, What is the cause of
r coming hither? Now the name of that man

Of Grim the giant, and of his backing the lions.



GREATHEART, GIANT GRIM, AND THE LIONS.

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ı voice frightened the women, and yet they were ıd to see him lie sprawling upon the ound. Now the lions were chained, d so of themselves could do nothing. Where-e, when old Grim, that intended to back them, ıs dead, Mr. Great-heart said to the pilgrims, ıme now, and follow me, and no hurt shall ppen to you from the lions. They erefore went on, but the women :mbled as they passed by them; the boys also ɔked as if they would die; but they all got by thout further hurt.

The victory.

They pass by the lions.

Now when they were within sight of the Porter's dge, they soon came up unto it; but they made e more haste after this to go thither, because it is ngerous travelling there in the night. So when ey were come to the gate, the guide ıocked, and the Porter cried, Who there? But as soon as the guide had said, It is he knew his voice, and came down, for the guide ıd oft before that come thither as a conductor of lgrims. When he was come down he opened the ıte; and seeing the guide standing just before it, ɔr he saw not the women, for they were behind n,) he said unto him, How now, Mr. Great-heart, ıat is your business here so late to-night? I ve brought, answered he, some pilgrims hither, ere, by my Lord's commandment, they must ge: I had been here some time ago, had I not :n opposed by the giant that did use to back the ıs. But I, after a long and tedious combat with ı, have cut him off, and have brought the pil-ms hither in safety.

They come to the Porter's lodge.

Por. Will you not go in, and stay till morn-?

Great-heart attempts to go back.

GREAT. No, I will return to my Lord to-night.

CHR. O, sir, I know not how to be willing you should leave us in our pilgrimage, you have been so faithful and so loving to us. You have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

The pilgrims implore his company still.

MER. Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?

JAMES. Then said James, the youngest of the boys, Pray, sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Help lost for want of asking for.

GREAT. I am at my Lord's commandment; if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to go quite through with you, and he would have granted your request. However, at present I must withdraw; and so, good Christiana, Mercy, and my brave children, adieu.

Then the Porter, Mr. Watchful, asked Christiana of her country, and of her kindred. And she said, I come from the city of Destruction. I am a widow woman, and my husband is dead; his name was Christian the pilgrim. How! said the Porter, was he your husband? Yes, said she, and these are his children; and this, pointing to Mercy, is one of my townswomen. Then the Porter rang his bell, as at such times he is wont, and there came to the

or one of the damsels, whose name was Humble-ind; and to her the Porter said, Go tell it within at Christiana, the wife of Christian, and her chil-en, are come hither on pilgrimage. She went in erefore, and told it. But oh, what ise for gladness was there within hen the damsel did but drop that word out of her outh!

Joy at the news of the pilgrims coming.

So they came with haste to the Porter, for Chris-ana stood still at the door. Then some of the most rave said unto her, Come in, Christiana, come in, ou wife of that good man; come in, thou blessed oman, come in, with all that are with thee. So e went in, and they followed her that were her ildren and companions. Now when they were one in, they were had into a very large room, here they were bidden to sit down: so they sat own, and the chief of the house were called to see nd welcome the guests. Then they came in, and nderstanding who they were, did sa-ite each one with a kiss, and said, Velcome, ye vessels of the grace of od; welcome to us, your friends.

Christians' love is kindled at the sight of one another.

Now, because it was somewhat late, and because e pilgrims were weary with their journey, and also ade faint with the sight of the fight, and of the ter-ible lions, therefore they desired, as soon as might e, to prepare to go to rest. Nay, said those of the mily, refresh yourselves first with a morsel of eat; for they had prepared for them a lamb, with e accustomed sauce belonging thereto, Exod. xii. 1. John i. 29. for the Porter had heard before of eir coming, and had told it to them within. So hen they had supped, and ended their prayer with psalm, they desired they might go to rest. But

let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's when he was here; so they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

Christ's bosom is for all pilgrims.

CHR. Little did I think once, when my husband went on pilgrimage, that I should ever have followed.

MER. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.

CHR. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord, the King, with him; and yet now I believe I shall.

MER. Hark! don't you hear a noise?

Music.

CHR. Yes, it is, as I believe, a noise of music, for joy that we are here!

MER. Wonderful! Music in the house, music in the heart, and music also in heaven, for joy that we are here! Thus they talked a while, and then betook themselves to sleep.

Mercy did laugh in her sleep.

So in the morning when they were awake, Christiana said to Mercy, What was the matter that you did laugh in your sleep to-night? I suppose you were in a dream.

MER. So I was, and a sweet dream it was; but are you sure I laughed?

CHR. Yes, you laughed heartily; but prithee, Mercy, tell me thy dream.

Mercy's dream.

MER. I was dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I

rt on bemoaning the hardness of my heart. At
some of them laughed at me, some called me
, and some began to thrust me about. With
t, methought I looked up and saw
coming with wings towards me.

What her dream was.

he came directly to me, and said, Mercy, what
th thee? Now when he had heard me make
complaint, he said, Peace be to thee; he also
ed my eyes with his handkerchief, and clad me
silver and gold, Ezek. xvi. 8—11. He put a
in about my neck, and ear-rings in my ears, and
eautiful crown upon my head. Then he took me
the hand, and said, Mercy, come after me. So he
nt up, and I followed till we came at a golden
e. Then he knocked; and when they within
l opened, the man went in, and I followed him
to a throne, upon which one sat; and he said to
, Welcome, daughter. The place looked bright
l twinkling, like the stars, or rather like the sun,
l I thought that I saw your husband there: so I
oke from my dream. But did I laugh?

CHR. Laugh! ay, and well you might to see
irself so well. For you must give me leave to
l you, that I believe it was a good dream; and
it as you have begun to find the first part true, so
u shall find the second at last. "God speaks
ce, yea twice, yet man perceiveth it not; in a
eam, in a vision of the night, when deep sleep
leth upon men, in slumberings upon the bed,"
b xxxiii. 14, 15. We need not, when a-bed, to
awake to talk with God; he can visit us while
sleep, and cause us then to hear his voice. Our
art oftentimes wakes when we sleep, and God
n speak to that, either by words, by proverbs, or
signs and similitudes, as well as if one was awake.

MER. Well, I am glad of my dream; for I hope ere long to see it fulfilled, in its making me laugh again.

Mercy glad of her dream.

CHR. I think it is now time to rise, and to know what we must do.

MER. Pray, if they invite us to stay a while, let us willingly accept of the proffer. I am the more willing to stay a while here, to grow better acquainted with these maids: methinks Prudence, Piety, and Charity, have very comely and sober countenances.

CHR. We shall see what they will do.

So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

MER. Very good, said Mercy: it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here a while, you shall have what the house will afford.

CHAR. Ay, and that with a very good will, said Charity. So they consented, and stayed there about a month, or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them. So she gave her free consent. Then she began with the youngest, whose name was James.

They stay here some time.

Prudence desires to catechise Christiana's children.

PRUD. And she said, Come, James, canst thou tell me who made thee?

James catechised.

JAMES. God the Father, God the Son, and God the Holy Ghost.

PRUD. Good boy. And canst thou tell who saves thee?

JAMES. God the Father, God the Son, and God Holy Ghost.

PRUD. Good boy still. But how doth God the ther save thee?

JAMES. By his grace.

PRUD. How doth God the Son save thee?

JAMES. By his righteousness, death and blood, d life.

PRUD. How does God the Holy Ghost save thee?

JAMES. By his illumination, his renovation, and preservation.

Then said Prudence to Christiana, You are to be nmended for thus bringing up your children. I ›pose I need not ask the rest these questions, ce the youngest of them can answer them so ll. I will therefore now apply myself to the ɪt youngest.

PRUD. Then she said, Come, Joseph, (for his me was Joseph,) will you let me echise you?

Joseph catechised.

JOSEPH. With all my heart.

PRUD. What is man?

JOSEPH. A reasonable creature, so made by God, my brother said.

PRUD. What is supposed by this word, saved?

JOSEPH. That man, by sin, has brought himself :o a state of captivity and misery.

PRUD. What is supposed by his being saved by e Trinity?

JOSEPH. That sin is so great and mighty a tyrant, ıt none can pull us out of its clutches but God; d that God is so good and loving to man, as to ll him indeed out of this miserable state.

PRUD. What is God's design in saving poor en?

JOSEPH. The glorifying of his name, of his grace, and justice, &c. and the everlasting happiness of his creature.

PRUD. Who are they that must be saved?

JOSEPH. They that accept of his salvation.

PRUD. Good boy, Joseph; thy mother hath taught thee well, and thou hast hearkened unto what she has said unto thee.

Then said Prudence to Samuel, who was the eldest son but one:

Samuel catechised.

PRUD. Come, Samuel, are you willing that I should catechise you?

SAM. Yes, forsooth, if you please.

PRUD. What is heaven?

SAM. A place and state most blessed, because God dwelleth there.

PRUD. What is hell?

SAM. A place and state most woeful, because it is the dwelling-place of sin, the devil, and death.

PRUD. Why wouldst thou go to heaven?

SAM. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, which I can by no means here enjoy.

PRUD. A very good boy also, and one that has learned well.

Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?

Matthew catechised.

MATT. With a very good will.

PRUD. I ask then, if there was ever anything that had a being antecedent to or before God.

MATT. No, for God is eternal; nor is there any

; excepting himself, that had a being, until eginning of the first day. For in six days the made heaven and earth, the sea, and all that :m is.

UD. What do you think of the bible?

ATT. It is the holy word of God.

UD. Is there nothing written therein but you understand?

ATT. Yes, a great deal.

UD. What do you do when you meet with such ; therein that you do not understand?

ATT. I think God is wiser than I. I pray also ie will please to let me know all therein that ows will be for my good.

UD. How believe you as touching the resur- n of the dead?

ATT. I believe they shall rise the same that was l; the same in nature, though not in corrup- And I believe this upon a double account: because God has promised it; secondly, be- he is able to perform it.

en said Prudence to the boys, You must still en to your mother; for she can you more. You must also dili- y give ear to what good talk you hear from others; for for your sakes do they good things. Observe also, and that with ilness, what the heavens and the earth do you; but especially be much in the meditation it book which was the cause of your father's ning a pilgrim. I, for my part, my children, each you what I can while you are here, and be glad if you will ask me questions that tend dly edifying.

Prudence's conclusion upon the catechising of the boys.

ow by that these pilgrims had been at this place

a week, Mercy had a visitor that pretended some good will unto her, and his name was Mr. Brisk; a man of some breeding, and that pretended to religion, but a man that stuck very close to the world. So he came once, or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring.

Mercy has a sweetheart.

Her mind also was to be always busying of herself in doing; for when she had nothing to do for herself, she would be making hose and garments for others, and would bestow them upon those that had need. And Mr. Brisk not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I warrant her a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her, that he was a very busy young man, and one who pretended to religion, but was, as they feared, a stranger to the power of that which is good.

Mercy inquires of the maids concerning Mr. Brisk.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied, that there needed no great matter of discouragement to be given to him; her continuing so as she had begun to do for the poor would quickly cool his courage

So the next time he came he finds her at her old work, making things for the poor. Then said he, What! always at it? Yes, said she, either for myself or for others. And what canst thou earn a day? said he. I do these

Talk betwixt Mercy and Mr. Brisk.

ings, replied she, that I may be rich in good orks, laying up in store for myself a good foun-ation against the time to come, that I may lay old on eternal life, 1 Tim. vi. 17—19. Why, rithee, what doest thou with them? said he. lothe the naked, said she. With that is countenance fell. So he forbore o come at her again. And when he was asked the eason why, he said, that Mercy was a pretty lass, ut troubled with ill conditions.

He forsakes her, and why.

When he had left her, Prudence said, Did I not ell thee that Mr. Brisk would soon forsake thee? ea, he will raise up an ill report of thee; for, not-rithstanding his pretence to religion, nd his seeming love to Mercy, yet Mercy and he are of tempers so dif-erent that I believe they will never ome together.

Mercy in the practice of mercy rejected, while Mercy in the name of mercy is liked.

Mer. I might have had husbands before now, hough I spoke not of it to any; but they were such s did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prud. Mercy in our days is little set by any fur-ther than as to its name: the practice, which is set forth by thy conditions, there are but few that can abide.

Mer. Well, said Mercy, if nobody will have me, I will die unmarried, or my conditions shall be to me as a husband; for I cannot change my nature: and to have one who hall lies cross to me in this, that I purpose never o admit of as long as I live. I had a ister named Bountiful, that was mar-ied to one of these churls; but he

Mercy's resolution.

How Mercy's sister was served by her husband.

and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

PRUD. And yet he was a professor, I warrant you?

MER. Yes, such a one as he was, and of such as he the world is now full of: but I am for none of them all.

Matthew falls sick.

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was very much pained within. There dwelt also not far from thence one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came. When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has Matthew of late fed upon? Diet! said Christiana, nothing but what is wholesome. The physician answered, This boy has been tampering with something that lies in his stomach undigested, and that will not away without means. And I tell you he must be purged, or else he will die.

Gripes of conscience.

The physician's judgment.

SAM. Then said Samuel, Mother, what was that which my brother did gather and eat, as soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and eat.

Samuel puts his mother in mind of the fruit his brother did eat.

CHR. True, my child, said Christiana, he did take ereof and did eat: naughty boy as he was, I chid im, and yet he would eat thereof.

SKILL. I knew he had eaten something that was ot wholesome food; and that food, to wit, that uit, is even the most hurtful of all. It is fruit of eelzebub's orchard. I do marvel that none did arn you of it; many have died thereof.

CHR. Then Christiana began to cry; and she aid, Oh, naughty boy! and Oh, careless mother! hat shall I do for my son?

SKILL. Come, do not be too much dejected; the oy may do well again, but he must purge and omit.

CHR. Pray, sir, try the utmost of your skill with im, whatever it costs.

SKILL. Nay, I hope I shall be reasonable. So e made him a purge, but it was too weak; it was aid it was made of the blood of a goat, the ashes of heifer, and some of the juice of hyssop, Heb. ix. 3. 19. x. 1—4. When Mr. Skill had seen that hat purge was too weak, he made him one to the urpose. It was made *ex carne et* The Latin I borrow.
anguine Christi, John vi. 54—57.
Heb. ix. 14. (you know physicians give strange medicines to their patients); and it was made into pills, with a promise or two, and a proportionable quantity of salt, Mark ix. 49. Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance, Zech. xii. 10.

When this potion was prepared, and brought to he boy, he was loth to take it, though The boy loth to take the physic.
orn with the gripes as if he should be ulled in pieces. Come, come, said the physician, ou must take it. It goes against my stomach,

said the boy. I must have you take it, said his mother. I shall vomit it up again, said the boy. Pray, sir, said Christiana to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. Oh, Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It worked effectually; it caused him to sleep and rest quietly; it put him into a fine heat and breathing sweat, and did quite rid him of his gripes. So in a little time he got up, and walked about with a staff, and would go from room to room, and talked with Prudence, Piety, and Charity, of his distemper, and how he was healed.

The mother tastes it and persuades him.

A word of God in the hand of faith.

So when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to me and my child? And he said, You must pay the Master of the College of Physicians, Heb. xiii. 11—15. according to rules made in that case and provided.

CHR. But, sir, said she, what is this pill good for else?

SKILL. It is a universal pill; it is good against all diseases that pilgrims are incident to; and when it is well prepared, it will keep good time out of mind.

The pill a universal remedy.

CHR. Pray, sir, make me up twelve boxes of them; for if I can get these, I will never take other physic.

SKILL. These pills are good to prevent diseases, well as to cure when one is sick. Yea, I dare it, and stand to it, that if a man will but use physic as he should, it will make him live for r, John vi. 58. But good Christiana, thou st give these pills no other way n as I have prescribed; for if you they will do no good. So he gave unto Chris- ia physic for herself, and her boys, and for rcy: and bid Matthew take heed how he ate more green plumbs, and kissed them, and went way.

In a glass of the tears of repentance.

t was told you before, that Prudence bid the s, if at any time they would, they should ask some questions that might be profitable, and she ıld say something to them.

MATT. Then Matthew, who had been sick, ed her, why for the most part phy- should be bitter to our palates.

Of physic.

PRUD. To show how unwelcome the word of God l the effects thereof are to a carnal heart.

MATT. Why does physic, if it does d, purge, and cause to vomit?

Of the effects of physic.

PRUD. To show that the word, when it works ctually, cleanseth the heart and mind. For look, at the one doth to the body, the other doth to the l.

MATT. What should we learn by seeing the flame ur fire go upwards, and by seeing beams and sweet influences of the strike downwards?

Of fire, and of the sun.

PRUD. By the going up of the fire we are taught ascend to heaven by fervent and hot desires. l by the sun sending his heat, beams, and sweet uences downward, we are taught that the Saviour

of the world, though high, reacheth down wi
grace and love to us below.

Of the clouds.

MATT. Where have the cloud
water?

PRUD. Out of the sea.

MATT. What may we learn from that?

PRUD. That ministers should fetch their d
from God.

MATT. Why do they empty themselves up
earth?

PRUD. To show that ministers should gi
what they know of God to the world.

Of the rainbow.

MATT. Why is the rainbow
by the sun?

PRUD. To show that the covenant of God'
is confirmed to us in Christ.

Of the springs.

MATT. Why do the spring
from the sea to us through the

PRUD. To show that the grace of God c
us through the body of Christ.

MATT. Why do some of the springs rise ou
tops of high hills?

PRUD. To show that the spirit of grac
spring up in some that are great and mi
well as in many that are poor and low.

Of the candle.

MATT. Why doth the fire
upon the candle-wick?

PRUD. To show that unless grace doth
upon the heart, there will be no true light
in us.

MATT. Why are the wick, and tallow a
spent to maintain the light of the candle?

PRUD. To show that body and soul, and all
he at the service of, and spend themselves to m
in good condition, that grace of God that is

MATT. Why doth the pelican pierce · own breast with her bill? Of the pelican.

PRUD. To nourish her young ones with her blood, l thereby to show that Christ the blessed so loveth young, (his people,) as to save them from death his blood.

MATT. What may one learn by hear- : the cock to crow? Of the cock.

PRUD. Learn to remember Peter's sin, and ter's repentance. The cock's crowing shows o, that day is coming on: let, then, the crowing the cock put thee in mind of that last and terrible of judgment.

Now about this time their month was out; erefore they signified to those of the house, that as convenient for them to up and be going. en said Joseph to his mother, It is proper that forget not to send to the house of Mr. Inter- ter, to pray him to grant that Mr. Great-heart uld be sent unto us, that he may be : conductor the rest of our way. The weak may sometimes call the strong to prayers. od boy, said she, I had almost for-

So she drew up a petition, and prayed Mr. tchful the porter to send it by some fit man to · good friend Mr. Interpreter; who, when it was ne, and he had seen the contents of the petition, d to the messenger, Go, tell them that I will send n.

When the family where Christiana was saw that y had a purpose to go forward, They provide to be gone on their way. y called the whole house together, give thanks to their King for sending of them h profitable guests as these. Which done, they d unto Christiana, And shall we not show thee nething as our custom is to do to pilgrims, on

which thou mayest meditate when thou art up the way? So they took Christiana, her children, and Mercy into the closet, and showed them one of the apples that Eve ate of, and that which she also did give to her husband; and that for the eating of which they were both turned out of paradise, and asked her what she thought that was. Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered, Gen. iii. 6. Rom. vii. 24.

Eve's apple.

A sight of sin is amazing.

Then they had her to a place and showed her Jacob's ladder, Gen. xxviii. 12. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up; so did the rest of the company. Then they were going into another place, to show them something else; but James said to his mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes with this so pleasing a prospect, John i. 15.

Jacob's ladder.

A sight of Christ is taking.

After this they had them into a place where did hang up a golden anchor. So they bid Christiana take it down; for said they, You shall have it with you, for it is of absolute necessity that you should lay hold of that within the veil, Heb. vi. 19. and stand steadfast in case you should meet with turbulent weather, Joel iii. 16. so they were glad thereof.

Golden anchor.

Then they took them, and had them to the mount upon which Abraham our father offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife, for they remain to be seen to this very day

Of Abraham offering up Isaac.

Gen. xxii. 9. When they had seen it, they held up their hands, and blessed themselves, and said, Oh! what a man for love to his Master, and for denial to himself, was Abraham!

After they had showed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals;* so she played upon them, and turned what she had showed them into this excellent song, saying,

Prudence's virginals.

Eve's apple we have showed you;
  Of that be you aware:
You have seen Jacob's ladder too,
  Upon which angels are.
An anchor you received have;
  But let not these suffice,
Until with Abra'm you have gave
  Your best a sacrifice.

Now about this time one knocked at the door. So the Porter opened, and behold, Mr. Great-heart was there: but when he was come in, what joy was there! For it came now afresh again into their minds how but a while ago he had slain old Grim Bloody-man, the giant, and had delivered them from the lions.

Mr. Great-heart comes again.

Then said Mr. Great-heart to Christiana and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates: he has also sent the boys some figs and raisins, to refresh you in your way.

He brings a token from his Lord with him.

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came to the gate, Christiana asked the Porter if any of late went by. He said, No; only

* A musical instrument for young women.

one some time since, who also told me, that of late there had been a great robbery committed on the King's highway as you go. But, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing as long as Mr. Great-heart is to go with us, and to be our conductor.

Christiana takes her leave of the Porter.

Then said Christiana to the Porter, Sir, I am much obliged to you for all the kindnesses that you have showed me since I came hither; and also for that you have been so loving and kind to my children. I know not how to gratify your kindness; wherefore, pray, as a token of my respect to you, accept of this small mite. So she put a gold angel* in his hand; and he made her low obeisance, and said, "Let thy garments be always white; and let thy head want no ointment," Eccles. ix. 8. Let Mercy live and not die, and let not her works be few, Deut. xxxiii. 6. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise, 2 Tim. ii. 22. so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded. So they thanked the Porter, and departed.

The Porter's blessing.

Now I saw in my dream that they went forward until they were come to the brow of the hill; where Piety bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions: I will go back and fetch it.

* A gold angel was a coin of the value of ten shillings, and according to the comparative value of money in Bunyan's time, equal at least to a guinea at the present time.

So she ran and fetched it. While she was gone, Christiana thought she heard in a grove a little way off on the right hand, a most curious melodious note, with words much like these:

> Through all my life thy favour is
> So frankly show'd to me,
> That in thy house for evermore
> My dwelling-place shall be.

And listening still, she thought she heard another answer it, saying,

> For why? The Lord our God is good;
> His mercy is for ever sure;
> His truth at all times firmly stood,
> And shall from age to age endure.

So Christiana asked Prudence who it was that made those curious notes, Song ii. 11, 12. They are, answered she, our country birds: they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all day long. I often, said she, go out to hear them; we also oftimes keep them tame in our house. They are very fine company for us when we are melancholy: also they make the woods, and groves, and solitary places desirous to be in.

Piety bestoweth something on them at parting.

By this time Piety was come again. So she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and

the way was slippery; but they were very careful; so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where your husband met with the foul fiend Apollyon, and where they had that dreadful fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Mr. Great-heart at the Valley of Humiliation.

GREAT. Then said Mr. Great-heart, We need not be so afraid of this valley, for here is nothing to hurt us, unless we procure it to ourselves. It is true that Christian here did meet with Apollyon, with whom he had also a sore combat: but that fray was the fruit of those slips which he got in his going down the hill; for they that get slips there, must look for combats here. And hence it is, that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one in such a place, are of opinion that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their own doing that such things do befall them there. This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account why Christian was so hardly beset in this place.

The reason why Christian was beset in the Valley of Humiliation.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written

ereon; let us go and see what it is. So they went, ıd found there written, "Let Chris- ın's slips before he came hither, and ıe battles that he met with in this place, be a arning to those that come after." Lo, said their uide, did not I tell you that there was something ereabouts that would give intimation of the reason rhy Christian was so hard beset in this place? Then turning himself to Christiana, he said, No lisparagement to Christian more than to many ›thers whose hap and lot it was. For it is easier going up than down this hill, and that can be said out of few hills in all these parts of the world. But we will leave the good man; he is at rest: he also had a brave victory over his enemy. Let Him grant that dwelleth above that we fare no worse, when we come to be tried, than he.

A pillar with an inscription on it.

But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all these parts. It is fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in summer-time, as we do now, if he knew not anything before thereof, and if he also delighteth himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is; also how beautified with lilies, Song ii. 1. I have known many labouring men that have got good estates in this Valley of Humiliation; for God resisteth the proud, but giveth grace to he humble, James iv. 6. 1 Pet. v. 5. ndeed it is a very fruitful soil, and loth bring forth by handfuls. Some also have vished that the next way to their Father's house vere here, that they might be troubled no more

This valley a brave place.

Men thrive in the Valley of Humiliation.

with either hills or mountains to go over; but the way is the way, and there's an end.

Now as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself he sung. Hark, said Mr. Great-heart, to what the shepherd's boy saith. So they hearkened, and he said,

He that is down, needs fear no fall;
  He that is low, no pride:
He that is humble, ever shall
  Have God to be his guide.

I am content with what I have,
  Little be it or much;
And, Lord, contentment still I crave,
  Because thou savest such.

Fulness to such a burden is,
  That go on pilgrimage;
Here little, and hereafter bliss,
  Is best from age to age.

Then said their guide, Do you hear him? I will dare to say this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.

Christ when in the flesh had his country-house in the Valley of Humiliation.

In this valley our Lord formerly had his country-house: he loved much to be here. He loved also to walk these meadows, for he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life: all states are full of noise and confusion; only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his

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ıtemplation as in other places he is apt to be. This a valley that nobody walks in but those that love pilgrim's life. And though Christian had the rd hap to meet here with Apollyon, and to enter th him into a brisk encounter, yet I must tell you, ıt in former times men have met with angels re, Hos. xii. 4, 5. have found pearls here, Matt. i. 46. and have in this place found the words of e, Prov. viii. 35.

Did I say our Lord had here in former days his untry-house, and that he loved here to walk? I ll add;—in this place, and to the people that love d trace these grounds, he has left a yearly venue, to be faithfully paid them at certain sea- ns, for their maintenance by the way, and for eir further encouragement to go on in their pil- image.

SAM. Now as they went on, Samuel said to Mr. reat-heart, Sir, I perceive that in this valley my ther and Apollyon had their battle; but where- out was the fight? for I perceive this valley is rge.

GREAT. Your father had the battle with Apollyon a place yonder before us, in a nar- w passage, just beyond Forgetful een. And indeed that place is the most dangerous ce in all these parts. For if at any time pil- ms meet with any brunt, it is when they forget at favours they have received, and how unworthy y are of them. This is the place also where ers have been hard put to it. But more of the ce when we are come to it; for I persuade my- f, that to this day there remains either some sign the battle, or some monument to testify that such attle there was fought.

Forgetful Green.

MER. Then said Mercy, I think I am as well in this valley as I have been anywhere else in all our journey: the place, methinks, suits with my spirit. I love to be in such places, where there is no rattling with coaches, nor rumbling with wheels. Methinks, here one may without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at heart, and melt in one's spirit, until one's eyes become as the fishpools in Heshbon, Song vii. 4. They that go rightly through this valley of Baca, make it a well; the rain that God sends down from heaven upon them that are here, also filleth the pools. This valley is that from whence also the King will give to his their vineyards, and they that go through it shall sing, as Christian did for all he met with Apollyon, Psa. lxxxiv. 5—7. Hos. ii. 15.

Humility a sweet place.

GREAT. 'Tis true, said their guide; I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look," saith the King, "even to him that is poor and of a contrite spirit, and trembleth at my word," Isa. lxvi. 2.

An experiment on it.

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place; on this ground Christian stood, and up there came Apollyon against him. And, look, did not I tell you here is some of your husband's blood upon these stones to this day. Behold, also, how here and

The place where Christian and the fiend did fight.

are yet to be seen upon the place some of the
rs of Apollyon's broken darts. See also how
did beat the ground with their
s they fought, to make good their
s against each other; how also with their
ows they did split the very stones in pieces.
y, Christian did here play the man, and
ed himself as stout as Hercules could, had he
here, even he himself. When Apollyon was
he made his retreat to the next valley, that is
l the Valley of the Shadow of Death, unto
n we shall come anon. Lo, yonder also stands
nument on which is engraven this
and Christian's victory, to his
throughout all ages. So because it stood just
ne way-side before them, they stepped to it,
read the writing, which word for word was this:

Some signs of the battle remain.

A monument of Christian's victory.

Hard by here was a battle fought,
Most strange, and yet most true;
Christian and Apollyon sought
Each other to subdue.

The man so bravely play'd the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.

hen they had passed by this place, they came
the borders of the Shadow of Death. This
y was longer than the other; a place also most
gely haunted with evil things, as many are
to testify: but these women and children went
better through it, because they had daylight,
because Mr. Great-heart was their conductor.
hen they were entered upon this valley, they
ght that they heard a groaning as
ing men; a very great groaning.

Groanings heard.

They thought also that they did hear words lamentation, spoken as of some in extreme torm These things made the boys to quake; the wo also looked pale and wan; but their guide bid t be of good comfort.

The ground shakes.

So they went on a little further, and they tho that they felt the ground beg shake under them, as if some h place was there: they heard also a kind of his as of serpents, but nothing as yet appeared. said the boys, Are we not yet at the end o doleful place? But the guide also bid them good courage, and look well to their feet; lest h said he, you be taken in some snare.

James sick with fear

Now James began to be sick; but I thin cause thereof was fear: so his n gave him some of that glass of that had been given her at the Interpreter's and three of the pills that Mr. Skill had pre and the boy began to revive. Thus they w till they came to about the middle of the and then Christiana said, Methinks I see son yonder upon the road before thing of such a shape as I h seen. Then said Joseph, Mother, what is ugly thing, child; an ugly thing, said she mother, what is it like? said he. 'Tis like I tell what, said she; and now a little way off. Then said sl nigh.

The fiend appears.

The pilgrims are afraid.

Great-heart encourages them.

Well, well, said Mr. Great-heart, let th are most afraid keep close to the fiend came on, and the co met it; but when it was just come to vanished to all their sights. Then rem

they what had been said some time ago, "Resist the devil, and he will flee from you," James iv. 7.

They went therefore on, as being a little refreshed. But they had not gone far before Mercy, looking behind her, saw, as she thought, something most like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made all the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up, and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle, 1 Pet. v. 8, 9. But when he saw that it was determined that resistance should be made, he also drew back, and came no further.

A lion.

Then they went on again, and their conductor went before them, till they came to a place where was cast up a pit the whole breadth of the way; and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, Alas! what now shall we do? But their guide made answer, Fear not, stand still, and see what an end will be put to this also: so they stayed there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire also, and smoke of the pit, were much easier to be discerned. Then said Christiana to Mercy, Now I see what my poor husband went through. I have heard much of this place, but I never was here before now. Poor man! he went here all

A pit and darkness.

Christiana now knows what her husband felt.

alone in the night; he had night almost quite through the way; also these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it; but none can tell what the Valley of the Shadow of Death should mean until they come in themselves. The heart knoweth its own bitterness; and a stranger intermeddleth not with its joy, Prov. xiv. 10. To be here is a fearful thing.

GREAT. This is like doing business in great waters, or like going down into the deep. This is like being in the heart of the sea, and like going down to the bottoms of the mountains. Now it seems as if the earth, with its bars, were about us for ever. But let them that walk in darkness and have no light, trust in the name of the Lord, and stay upon their God, Isa. l. 10. For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am: and yet you see I am alive. I would not boast, for that I am not my own saviour; but I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke not only these, but all the satans in hell.

They pray.

So they cried and prayed, and God sent light and deliverance, for there was now no let in their way: no, not there, where but now they were stopped with a pit. Yet they were not got through the valley. So they went on still, and beheld great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, It is not so pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

ut, said one of the boys, it is not so bad to go
h here as it is to abide here
; and for aught I know, one
why we must go this way to the house pre-
for us is, that our home might be made the
r to us.

One of the boys reply.

il said, Samuel, quoth the guide; thou hast
poken like a man. Why, if ever I get out
gain, said the boy, I think I shall prize light
ood way better than ever I did in all my life.
said the guide, We shall be out by and by.
on they went, and Joseph said, Cannot we
the end of this valley as yet? Then said the
Look to your feet, for we shall presently be
; the snares: so they looked to their feet, and
on; but they were troubled much with the
. Now when they were come among the
, they espied a man cast into the ditch on the
nd, with his flesh all rent and torn. Then
e guide, That is one Heedless,
as going this way: he has lain
great while. There was one
eed with him when he was taken and slain;
escaped their hands. You cannot imagine
any are killed hereabouts, and yet men are
ishly venturous as to set out lightly on pil-
ge, and to come without a guide. Poor
an! It was a wonder that he here escaped;
was beloved of his God: also he had a
eart of his own, or else he could never have
t.

Heedless is slain, and Take-heed preserved.

v they drew towards the end of this way; and
here Christian had seen the cave when he
y, out thence came forth Maul,
t. This Maul did use to spoil

Maul, a giant, quarrels with Great-heart.

young pilgrims with sophistry; and he c
Great-heart by his name, and said unto him,
many times have you been forbidden to do
things? Then said Mr. Great-heart, What t
What things! quoth the giant; you know
things: but I will put an end to your trade.

But pray, said Mr. Great-heart, before w
it, let us understand wherefore we must figh
the women and children stood trembling, a
not what to do. Quoth the giant, You
country, and rob it with the worst of thefts.
are but generals, said Mr. Great-heart;
particulars, man.

God's ministers counted as kidnappers.

Then said the giant, Thou practisest th
a kidnapper; thou gatheres
men and children, and carr
into a strange country, to t
ening of my master's kingdom. But no
heart replied, I am a servant of the God of
my business is to persuade sinners to re
I am commanded to do my endeavour to t
women, and children, from darkness to l
from the power of Satan u
and if this be indeed the g
thy quarrel, let us fall to it a
thou wilt.

The giant and Mr. Great-heart must fight.

Then the giant came up, and Mr. Gr
went to meet him; and as he went he
sword, but the giant had a club. So with
ado they fell to it, and at the first blow
struck Mr. Great-heart down upon one of l
With that the women and
cried out. So Mr. Great-h
vering himself, laid about hi
lusty manner, and gave the giant a woun

Weak folks' prayers at some times help strong folks' cries.

Thus he fought for the space of an hour, to
ıeight of heat, that the breath came out of the
's nostrils as the heat doth out of a boiling
lron.

ıen they sat down to rest them; but Mr. Great-
; betook himself to prayer. Also the women
children did nothing but sigh and cry all the
that the battle did last.

hen they had rested them, and taken breath,
both fell to it again, and Mr. Great-heart, with
w, fetched the giant down to the
nd. Nay, hold, let me recover,
h he. So Mr. Great-heart fairly let him get
o to it they went again; and the giant missed
ittle of all to breaking Mr. Great-heart's scull
his club.

The giant struck down.

r. Great-heart seeing that, runs to him in the
heat of his spirit, and pierceth him under the
rib. With that the giant began
int, and could hold up his club
ɔnger. Then Mr. Great-heart seconded his
, and smote the head of the giant from his
lders. Then the women and children rejoiced,
Mr. Great-heart also praised God for the deli-
ıce he had wrought.

He is slain, and his head disposed of.

hen this was done, they amongst them erected
ar, and fastened the giant's head thereon, and
ɜ under it in letters that passengers might read:

He that did wear this head was one
  That pilgrims did misuse;
He stopt their way, he spared none,
  But did them all abuse:
Until that I Great-heart arose,
  The pilgrim's guide to be;
Until that I did him oppose,
  That was their enemy.

Now I saw that they went on to the ascent that was a little way off cast up to be a prospect for pilgrims. That was the place from whence Christiana had the first sight of Faithful his brother. Wherefore, here they sat down and rested. They also here did eat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide if he had caught no hurt in the battle. Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last.

CHR. But were you not afraid, good sir, when you saw him come with his club?

GREAT. It is my duty, said he, to mistrust my own ability, that I may have reliance on Him who is stronger than all.

Discourse of the fight.

CHR. But what did you think when he fetched you down to the ground at the first blow?

GREAT. Why, I thought, replied he, that so my Master himself was served, and yet he it was that conquered at last, 2 Cor. iv. 10, 11. Rom. viii. 37.

MATT. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy. For my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love. Then they got up, and went forward.

Matthew here admires God's goodness.

Now a little before them stood an oak, and under it, when they came to it, they found an old pilgrim

ast asleep. They knew that he was a pilgrim, by his clothes, and his staff, and his girdle.

Old Honest asleep under an oak.

So the guide, Mr. Great-heart, awaked him; and the old gentleman, as he lifted up his eyes, cried out, What's the matter? who are you? and what is your business here?

GREAT. Come, man, be not so hot; here are none but friends. Yet the old man gets up, and stands upon his guard, and will know of them what they are.

One saint sometimes takes another for his enemy.

Then said the guide, My name is Great-heart: I am the guide of these pilgrims, that are going to the celestial country.

HON. Then said Mr. Honest, I cry you mercy: I feared that you had been of the company of those that some time ago did rob Little-faith of his money; but, now I look better about me, I perceive you are honester people.

Talk between Great-heart and he.

GREAT. Why, what would or could you have done to have helped yourself, if indeed we had been of that company?

HON. Done? Why, I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a christian can never be overcome unless he shall yield of himself.

GREAT. Well said, father Honest, quoth the guide; for by this I know thou art a cock of the right kind, for thou hast said the truth.

HON. And by this also I know that thou knowest what true pilgrimage is; for all others think that we are the soonest overcome of any.

GREAT. Well, now we are so happily met, pray

let me crave your name, and the name of the p
you came from.

Hon. My name I cannot tell you; but I
from the town of Stupidity: it
about four degrees beyond the c
Destruction.

Whence Mr. Honest came.

Great. Oh! Are you that countryman?
I deem I have half a guess of you; your na
old Honesty, is it not?

Hon. So the old gentleman blushed, and
Not Honesty in the abstract, but Honest i
name; and I wish that my nature may agr
what I am called. But, sir, said the old gentl
how could you guess that I am such a man,
I came from such a place?

Great. I had heard of you before by my M
for he knows all things that are done on the
But I have often wondered tha
should come from your place
your town is worse than is the
Destruction itself.

Stupified ones are worse than those merely carnal.

Hon. Yes, we lie more off from the sun, a
are more cold and senseless. But were a ma
mountain of ice yet if the Sun of Righteo
should arise upon him, his frozen heart shall
thaw; and thus it has been with me.

Great. I believe it, father Honest, I beli
for I know the thing is true.

Then the old gentleman saluted all the p
with a holy kiss of charity, and asked the
names, and how they had fared since they
on their pilgrimage.

Chr. Then said Christiana, My name I
you have heard of; good Christian was m
band, and these four are his children. But

hink how the old gentleman was taken when she old him who she was? He skipped, he smiled, ie blessed them with a thousand good wishes, aying:

Hon. I have heard much of your husband, and f his travels and wars which he underwent in his lays. Be it spoken to your comfort, the name of our husband rings all over these parts of the world: is faith, his courage, his enduring, and his sinerity under all, have made his name famous. Then ie turned him to the boys, and asked them of their ames, which they told him. Then said he unto hem, Matthew, be thou like Matthew he publican, not in vice, but in virtue, Matt. x. 3. Samuel, said he, be thou like Samuel he prophet, a man of faith and prayer, Psa. xcix. 6. oseph, said he, be thou like Joseph in Potiphar's ouse, chaste and one that flees from temptation, Gen. xxxix. And, James, be thou like James he just, and like James the brother of our Lord, Acts i. 13. Then they told him of Mercy, and how he had left her town and her kindred to come along vith Christiana, and with her sons. At that the ld honest man said, Mercy is thy ame: by mercy shalt thou be sus- ained and carried though all those difficulties that hall assault thee in thy way, till thou shalt come hither where thou shalt look the Fountain of nercy in the face with comfort. All this while the guide Mr. Great-heart was very well pleased, and smiled upon his companion.

Old Mr. Honest's blessing on them.

He blesseth Mercy

Now, as they walked along together the guide asked the old gentleman, if he did not know one Mr. Fearing, that came on pilgrimage out of his parts.

Talk of one Mr. Fearing.

given a very right character of hin

HON. Knew him! I was a gre his; I was with him most an end began to think upon what would hereafter, I was with him.

GREAT. I was his guide from m to the gates of the celestial city.

HON. Then you knew him to l one.

GREAT. I did so; but I could ve men of my calling are oftentimes i conduct of such as he was.

HON. Well then, pray let us he and how he managed himself unde

GREAT. Why, he was always should come short of a desire to go. Eve ened him that he heard any body s but the least appearance, of opposit heard that he lay roari of Despond for abov ther; nor durst he, f

Mr. Fearing's troublesome pilgrimage.

His behaviour at the Slough of Despond

n't know how, he ventured, and so got over; t when he was over, he would scarcely believe it. e had, I think, a Slough of Despond in his mind, slough that he carried every where with him, or se he could never have been as he was. So he me up to the gate, you know what I mean, that ands at the head of this way, and there also he od a good while before he would nture to knock. When the gate as opened, he would give back, and give place to hers, and say that he was not worthy. For, for l he got before some to the gate, yet many of em went in before him. There the poor man uld stand shaking and shrinking; I dare say it uld have pitied one's heart to have seen him. or would he go back again. At last he took the mmer that hanged on the gate, in his hand, and ve a small rap or two; then one opened to him, t he shrunk back as before. He that opened, pped out after him, and said, Thou trembling e, what wantest thou? With that he fell down the ground. He that spoke to him wondered to him so faint, so he said to him, Peace be to thee; , for I have set open the door to thee; me in, for thou art blessed. With that he got up, d went in trembling; and when he was in, he s ashamed to show his face. Well, after he had en entertained there awhile, as you know how e manner is, he was bid go on his way, and also d the way he should take. So he went on till came to our house; but as he behaved himself the gate, so he did at my Master the terpreter's door. He lay there- out in the cold a good while, be- e he would adventure to call; yet he would not

His behaviour at the gate.

His behaviour at the Interpreter's door.

chicken-hearted a man; and yet
was afraid to call at the door. So
down thereabouts, till, poor man,
starved; yea, so great was his
though he saw several others for k
yet he was afraid to venture. At
looked out of the window, and perce
be up and down about the door, I w
and asked what he was; but, poor
stood in his eyes; so I perceived w
I went therefore in, and told it in t
we showed the thing to our Lord:
out again, to entreat him to come
say, I had hard work to do it. A

How he was entertained there.

in; and I will say that
he carried it wonderfu
him. There were but a few good b
but some of it was laid upon his tr
he presented the note; and my
thereon, and said his desire shoul
So when he had been there a g
seemed to get some heart, and to b

bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to the place where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. Yea, there I confess he desired to stay a little to look; and he seemed for a while after to be a little cheery. When he came to the hill Difficulty, he made no stick at that, nor did he much fear the lions: for you must know that his troubles were not about such things as these; his fear was about his acceptance at last.

He was greatly afraid when he saw the gibbet, but cheery when he saw the cross.

I got him in at the house Beautiful, I think before he was willing. Also when he was in, I brought him acquainted with the damsels of the place; but he was ashamed to make himself much in company. He desired much to be alone; yet he always loved good talk, and often would get behind the skreen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterward, that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask.

Dumpish at the house Beautiful.

When we went also from the house Beautiful, down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy

Pleasant in the Valley of Humiliation.

Lam. iii. 27—29. He would no
morning by break of day, tracing a
and fro in the valley.

Much perplexed in the Valley of the Shadow of Death.

But when he was come to the
Valley of the Shadow
thought I should have
not for that he had an
go back; that he always abhorred
ready to die for fear. Oh, the hobg
me! the hobgoblins will have me! c
could not beat him out of it. H
noise, and such an outcry here, th
heard him, it was enough to enco
come and fall upon us.

But this I took very great notice
ley was as quiet when we went thr
I knew it before or since. I suppos
here had now a special check from o
command not to meddle until Mr
passed over it.

It would be too tedious to tell you
therefore only mention a passage

should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable;—the water of that river was lower at this time than ever I saw it in all my life; so he went over at last, not much above wetshod. When he was going up to the gate I began to take leave of him, and to wish him a good reception above. So he said, I shall, I shall. Then parted we asunder, and I saw him no more.

His boldness at last.

Hon. Then it seems he was well at last?

Great. Yes, yes, I never had a doubt about him. He was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others, Psa. lxxxiii. He was above many, tender of sin: he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend, Rom xiv. 21. 1 Cor. viii. 13.

Hon. But what should be the reason that such a good man should be all his days so much in the dark?

Great. There are two sorts of reasons for it. One is, the wise God will have it so: some must pipe, and some must weep, Matt. xi. 16. Now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are: though indeed some say, the bass is the ground of music. And for my part, I care not at all for that profession which begins not in heaviness of mind. The first

Reasons why good men are so in the dark.

string that the musician usually touche bass, when he intends to put all in tune. plays upon this string first, when he sets in tune for himself. Only there was perfection of Mr. Fearing; he could play other music but this, till towards his latter

I make bold to talk thus metaphoricall ripening of the wits of young readers, an in the book of the Revelation, the saved pared to a company of musicians, that p their trumpets and harps, and sing their fore the throne, Rev. v. 8. xiv. 2, 3.

HON. He was a very zealous man, as see by the relation which you have given Difficulties, lions, or Vanity Fair, he fear all; it was only sin, death, and hell, that him a terror, because he had some doubts interest in that celestial country.

GREAT. You say right; those were th that were his troublers: and you have well observed, ar the weakness of his mind thereabout, r weakness of spirit as to the practical part grim's life. I dare believe that, as the pr he could have bit a firebrand, had it stoc way; but the things with which he was o no man ever yet could shake off with ease.

A close about him.

CHR. Then said Christiana, This relatio Fearing has done me good: nobody had been like me. I there was some semblance betwixt this g and I: only we differed in two thing troubles were so great, that they broke mine I kept within. His also lay hard u they made him that he could not knoc

Christiana's sentence.

s provided for entertainment; but my
le was always such as made me knock the
.

:R. If I might also speak my heart, I must say
omething of him has also dwelt
. For I have ever been more
of the lake, and the loss of a place in para-
han I have been of the loss of other things.
ought I, may I have the happiness to have
itation there! 'Tis enough, though I part
ll the world to win it.

Mercy's sentence.

.TT. Then said Matthew, Fear was one thing
made me think that I was far
having that within me which
ipanies salvation. But if it was so with such
d man as he, why may it not also go well with

Matthew's sentence

MES. No fears, no grace, said James. Though
is not always grace where there
fear of hell, yet to be sure there
grace where there is no fear of God.

James's sentence.

EAT. Well said, James, thou hast hit the mark.
he fear of God is the beginning of wisdom;
o be sure they that want the beginning have
r middle nor end. But we will here con-
our discourse of Mr. Fearing, after we have
after him this farewell.

Well, Master Fearing, thou didst fear
  Thy God, and wast afraid
Of doing any thing, while here,
  That would have thee betray'd.
And didst thou fear the lake and pit?
  Would others do so too!
For, as for them that want thy wit,
  They do themselves undo.

ow I saw that they still went on in their talk.

For after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself he never came in at the gate that stands at the head of the way.

Of Mr. Self-will.

GREAT. Had you ever any talk with him about it?

HON. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor argument, nor yet example; what his mind prompted him to, that he would do, and nothing else could he be got to do.

Old Honest had talked with him.

GREAT. Pray what principles did he hold? for I suppose you can tell.

HON. He held, that a man might follow the vices as well as the virtues of pilgrims; and that if he did both, he should be certainly saved.

Self-will's opinions.

GREAT. How? If he had said, it is possible for the best to be guilty of the vices, as well as to partake of the virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing; but if I understand you right, your meaning is, that he was of opinion, that it was allowable so to be.

HON. Ay, ay, so I mean, and so he believed and practised.

GREAT. But what grounds had he for his so saying?

HON. Why, he said he had the scripture for his warrant.

GREAT. Prithee, Mr. Honest, present us with a w particulars.

HON. So I will. He said, to have to do with her men's wives had been practised by David, od's beloved; and therefore he could do it. He id, to have more women than one was a thing at Solomon practised, and therefore he could do He said, that Sarah and the godly midwives of gypt lied, and so did saved Rahab, and therefore : could do it. He said, that the disciples went at e bidding of their Master, and took away the rner's ass, and therefore he could do so too. He id, that Jacob got the inheritance of his father in way of guile and dissimulation, and therefore he uld do so too.

GREAT. High base indeed! And are you sure : was of this opinion?

HON. I have heard him plead for it, bring scrip- re for it, bring arguments for it, &c.

GREAT. An opinion that is not fit to be with any lowance in the world!

HON. You must understand me rightly: he did ıt say that any man might do this; but that they ıo had the virtues of those that did such things, ight also do the same.

GREAT. But what more false than such a conclu- ın? For this is as much as to say, that because ıod men heretofore have sinned of infirmity, there- re he had allowance to do it of a presumptuous ind: or that if, because a child, by the blast of e wind, or for that it stumbled at a stone, fell ıwn and defiled itself in the mire, therefore he ight wilfully lie down and wallow like a boar erein. Who could have thought that any one uld so far have been blinded by the power of lust?

lusion as strong as the other. To
God's people, Hos. iv. 8. as a dog
is no sign of one that is possessed w
Nor can I believe that one who is
can at present have faith or love
know you have made some str
against him; prithee what can he s

HON. Why, he says, to do this by
seems abundantly more honest tha
yet hold contrary to it in opinion.

GREAT. A very wicked answer.
let loose the bridle to lusts, while o
against such things, is bad; yet to
a toleration so to do, is worse: th
beholders accidentally, the other
the snare.

HON. There are many of this m
have not this man's mouth; and th
on pilgrimage of so little esteem as

GREAT. You have said the truth,
lamented: but he that feareth the K
shall come out of them all.

them who count themselves pilgrims do indeed do thus. I am, as you see an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the world before them, who yet have in a few days died as they in the wilderness, and so never got sight of the promised land.—I have seen some that have promised nothing at first setting out to be pilgrims, and who one would have thought could not have lived a day, that have yet proved very good pilgrims.—I have seen some who have run hastily forward, that again have, after a little time, run just as fast back again.—I have seen some who have spoken very well of a pilgrim's life at first, that after a while have spoken as much against it.—I have heard some, when they first set out for paradise, say positively there is such a place, who, when they have been almost there, have come back again, and said there is none. I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Fresh news of trouble.

Now as they were thus on their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you.

Great-heart's resolution.

GREAT. Then said Mr. Great-heart, They be the three that set upon Little-Faith heretofore. Well, said he, we are ready for them: so they went on their way. Now they looked at every turning when they should have met with the villains; but whether they heard of

Mr. Great-heart, or whether they had some
game, they came not up to the pilgrims.

Christiana then wished for an inn for h
and her children, because they
weary. Then said Mr. Honest, T
is one a little before us, where a very honou
disciple, one Gaius dwells, Rom. xvi. 23. S
all concluded to turn in thither; and the n
because the old gentleman gave him so good
port. When they came to the door, they we
not knocking, for folks use not to knock
door of an inn. Then they called for the
of the house, and he came to them. So they
if they might be there that night.

GAIUS. Yes, gentlemen, if you be true m
my house is for none but p
Then were Christiana, Mer
the boys, the more glad, for that the innkee
a lover of pilgrims. So they called for roo
he showed them one for Christiana and
dren and Mercy, and another for Mr. Gr
and the old gentleman.

GREAT. Then said Mr. Great-heart, Go
what hast thou for supper? for these pilgr
come far to-day, and are weary.

GAIUS. It is late, said Gaius, so we ca
veniently go out to seek food; but such as
you shall be welcome to, if that will conte

GREAT. We will be content with what
in the house; for as much as I have pro
thou art never destitute of that which is con

Then he went down and spake to the coo
name was Taste-that-which
to get ready supper for

ns. This done, he came up again, saying,
, my good friends, you are
me to me, and I am glad that I
a house to entertain you in; and while sup-
making ready, if you please, let us entertain
nother with some good discourse, so they all
Content.

He comes up again

IUS. Then said Gaius, Whose wife is this aged
on? and whose daughter is this
g damsel?

Talk between Gaius and his guests.

EAT. This woman is the wife of one Christian,
rim of former times; and these are his four
en. The maid is one of her acquaintance,
hat she hath persuaded to come with her on
nage. The boys take all after their father,
ovet to tread in his steps: yea, if they do but
ay place where the old pilgrim hath lain, or
print of his foot, it ministereth joy to their
, and they covet to lie or tread in the same.

IUS. Then said Gaius, Is this Christian's wife,
re these Christian's children? I
your husband's father, yea, also
ther's father. Many have been good of this
; their ancestors dwelt first at Antioch, Acts
. Christian's progenitors (I suppose you
heard your husband talk of them) were very
y men. They have, above any that I know,
d themselves men of great virtue and courage,
e Lord of the pilgrims, his ways, and them
loved him. I have heard of many of your
nd's relations that have stood all trials for the
of the truth. Stephen, that was one of the
f the family from whence your husband sprang,
nocked on the head with stones, Acts vii. 59,
James, another of this generation, was slain

Of Christian's ancestors.

with the edge of the sword, Acts xii. 2. To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun for the wasps to eat; and he whom they put into a sack, and cast into the sea to be drowned. It would be impossible utterly to count up all of that family who have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

GREAT. Indeed, sir, they are likely lads: they seem to choose heartily their father's ways.

GAIUS. That is it that I said. Wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth; let Christiana look out some damsels for her sons, to whom they may be betrothed, &c. that the name of their father, and the house of his progenitors, may never be forgotten in the world.

Advice to Christiana about her boys.

HON. 'Tis pity his family should fall and be extinct.

GAIUS. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that is the way to uphold it. And, Christiana, said this innkeeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And if I may advise, take Mercy into a nearer relation to thee: if she will, let her be given to Matthew thy eldest son. It is the way to preserve a posterity in the earth.

So this match was concluded, and in process of time they were married: but more of that hereafter.

A match between Mercy and Matthew.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, Gen. iii. so also did life and health. God sent forth his Son, made of a woman, Gal. iv. 4. Yea, to show how much they that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel, Luke i. 42—46. I read not that man ever gave unto Christ so much as one groat; but the women followed him, and ministered to him of their substance, Luke viii. 2, 3. 'Twas a woman that washed his feet with tears, Luke vii. 37—50. and a woman that anointed his body to the burial, John xi. 2. xii. 3. They were women who wept when he was going to the cross, Luke xxiii. 27. and women that followed him from the cross, Matt. xxvii. 55, 56. Luke xxiii. 55. and that sat over against his sepulchre, when he was buried, Matt. xxvii. 61. They were women that were first with him at his resurrection-morn, Luke xxiv. 1. and women that brought tidings first to his disciples that he was risen from the dead, Luke xxiv. 22, 23. Women therefore are highly favoured, and show by these things, that they are sharers with us in the grace of life.

Why women of old so much desired children

Now the cook sent up to signify that supper was almost ready, and sent one to lay the

Supper ready.

cloth, and the trenchers, and to set the sal
bread in order.

Then said Matthew, The sight of this clot
of this forerunner of the supper, begetteth
a greater appetite to my food than I had be

GAIUS. So let all ministering doctrines
in this life beget in thee a greater desire t
the supper of the great King in his kingdo

What is to be gathered from laying of the bread with the cloth and trenchers.

all preaching, books, and ordi
here, are but as the laying
trenchers, and the setting of sal
the board, when compared with the feast wh
Lord will make for us when we come to his

So supper came up. And first a heave-s
and a wave-breast were set on the table
them; to show that they must begin the me
prayer and praise to God. The heave-s
David lifted up his heart to God with; an
the wave-breast, where his heart lay, he
lean upon his harp when he played, L
32—34. x. 14, 15. Psal. xxv. 1. Heb. x
These two dishes were very fresh and goo
they all ate heartily thereof.

The next they brought up was a bottle o
as red as blood, Deut. xxxii. 14. Judg. ix. 1
xv. 5. So Gaius said to them, Drink freely
is the true juice of the vine, that makes g
heart of God and man. So they drank an
merry.

The next was a dish of milk well cru

A dish of milk.

Gaius said, Let the boys hav
that they may grow thereby, 1
1, 2.

Then they brought up in course a dish of

Of honey and butter.

and honey. Then said Gaius, E

of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child; "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isa. vii. 15.

A dish of apples.

Then they brought up a dish of apples, and they were very good tasted fruit. Then said Matthew, May we eat apples, since it was they by and with which the serpent beguiled our first mother?

Then said Gaius:

"Apples were they with which we were beguil'd;
Yet sin, not apples, hath our souls defil'd:
Apples forbid, if ate, corrupt the blood;
To eat such, when commanded, does us good:
Drink of his flagons then, thou church, his dove,
And eat his apples, who art sick of love."

Then said Matthew, I made the scruple, because I a while since was sick with the eating of fruit.

Gaius. Forbidden fruit will make you sick; but not what our Lord has tolerated.

A dish of nuts.

While they were thus talking, they were presented with another dish, and it was a dish of nuts, Song vi. 11. Then said some at the table, Nuts spoil tender teeth, especially the teeth of the children: which when Gaius heard, he said;—

"Hard texts are nuts, (I will not call them cheaters,)
Whose shells do keep their kernels from the eaters;
Open the shells, and you shall have the meat;
They here are brought for you to crack and eat."

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while we

are cracking your nuts, if you please, do you open this riddle:

A riddle put forth by old Honest.

A man there was, though some did count him mad,
The more he cast away, the more he had.

Then they all gave good heed, wondering what good Gaius would say; so he sat still a while, and then thus replied:

Gaius opens it.

He who bestows his goods upon the poor,
Shall have as much again, and ten times more.

Joseph wonders.

Then said Joseph, I dare say, sir, I did not think you could have found it out.

Oh! said Gaius, I have been trained up in this way a great while: nothing teaches like experience. I have learned of my Lord to be kind, and have found by experience that I have gained thereby. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches, Prov. xi. 24. xiii. 7.

Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house; let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any further. The which Gaius, the host, over-hearing, said, With a very good will, my child. So they stayed here more than a month, and Mercy was given to Matthew to wife. While they stayed here, Mercy, as her custom was, made coats and garments to give to the poor, by which she brought a very good report upon pilgrims.

Matthew and Mercy married.

ıt to return again to our story. After supper, ıds desired a bed, for they were y with travelling. Then Gaius l to show them their chamber; but said Mercy, l have them to bed. So she had them to bed, hey slept well: but the rest sat up all night; aius and they were such suitable company, hey could not tell how to part. After much of their Lord, themselves, and their journey, Ir. Honest, he that put forth the e to Gaius, began to nod. Then Great-heart, What, sir, you begin to be sy; come, rub up, here is a riddle for you. said Mr. Honest, Let us hear it. Then re- Mr. Great-heart:

The boys go to bed, the rest sit up.

Old Honest nods.

that will kill, must first be overcome:
o live abroad would, first must die at home.

A riddle.

ı! said Mr. Honest, it is a hard one; hard to ınd, and harder to practise. But, come, land- said he, I will, if you please, leave my part to do you expound it, and I will hear what you

ı, said Gaius, it was put to you, and it is ex- d you should answer it. Then said the old eman:

He first by grace must conquer'd be,
That sin would mortify:
Who that he lives would convince me,
Unto himself must die.

The riddle opened.

is right, said Gaius; good doctrine and expe- teach this. For first, until grace displays and overcomes the soul with its glory, it is ther without heart to oppose sin. Besides, it Satan's cord, by which the soul lies bound,

how should it make resistance before it is loosed from that infirmity? Secondly, Nor will any one that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption. And now it comes into my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man's were weak with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their graces shining clearest, since both seemed to be alike?

A question worth the minding.

HON. The young man's, doubtless. For that which makes head against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that which meets not with half so much, as to be sure old age does not. Besides, I have observed that old men have blessed themselves with this mistake; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious are best able to give advice to them that are young, because they have seen most of the emptiness of things: but yet, for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest. Thus they sat talking till break of day.

A comparison.

A mistake.

Now when the family were up, Christiana bid her

James read a chapter; so he read the liii. of ah. When he had done, Mr. nest asked why it was said that the iour was to come out of a dry ground; and that he had no form or comeliness in n.

Another question.

GREAT. Then said Mr. Great-heart, To the first nswer, Because the church of the Jews, of which rist came, had then lost almost all the sap and irit of religion. To the second I say, The words e spoken in the person of unbelievers, who, because ey want the eye that can see into our Prince's art, therefore they judge of him by the meanness his outside, just like those who, not knowing that ecious stones are covered over with a homely st, when they have found one, because they know what they have found, cast it away again, as n do a common stone.

Well, said Gaius, now you are here, and since, as now, Mr. Great-heart is good at his weapons, if please, after we have refreshed ourselves, we l walk into the fields, to see if we can do any d. About a mile from hence there is one Slay d, a giant, that does much annoy the King's hway in these parts; and I know whereabout his nt is. He is master of a number of thieves· ould be well if we could clear these parts of him. they consented and went; Mr. Great-heart with sword, helmet, and shield; and the rest with ars and staves.

When they were come to the place where he was, y found him with one Feeble-mind his hand, whom his servants had ught unto him, having taken him the way. Now the giant was rifling him, with a

Giant Slay-good found with one Feeble-mind in his hand.

purpose after that to pick his bones; for he was of the nature of flesh eaters.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

GREAT. We want thee; for we are come to revenge the quarrels of the many pilgrims that thou hast slain, when thou hast dragged them out of the King's highway: wherefore come out of thy cave. So he armed himself and came out, and to battle they went, and fought for above an hour, and then stood still to take wind.

SLAY. Then said the giant, Why are you here on my ground?

GREAT. To revenge the blood of pilgrims, as I told thee before. So they went to it again, and the giant made Mr. Great-heart give back: but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand. So he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and set it up as they had done others before, for a terror to those that should attempt to do as he hereafter.

The giant assaulted and slain.

Then they asked Mr. Feeble-mind how he fell into his hands.

FEEBLE. Then said the poor man, I am a sickly man, as you see: and because death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim's life, and have

How Feeble-mind came to be a pilgrim.

'avelled hither from the town of Uncertain, where and my father were born. I am a man of no rength at all of body, nor yet of mind, but would, I could, though I can but crawl, spend my life in ıe pilgrim's way. When I came at the gate that at the head of the way, the Lord of that place id entertain me freely; neither objected he against y weakly looks, nor against my feeble mind; but ave me such things as were necessary for my jour-ey, and bid me hope to the end. When I came to ıe house of the Interpreter, I received much kind-ess there: and because the hill of Difficulty was ıdged too hard for me, I was carried up it by one f his servants. Indeed, I have found much relief om pilgrims, though none were willing to go so oftly as I am forced to do: yet still as they came n, they bid me be of good cheer, and said, that it ras the will of their Lord that comfort should be iven to the feeble-minded, 1 Thess. v. 14. and so vent on their own pace. When I was come to Assault-lane, then this giant met with me, and bid ne prepare for an encounter. But, alas! feeble ıne that I was, I had more need of a cordial; so he ame up and took me. I conceited he would not ill me. Also when he had got me into his den, ince I went not with him willingly, I believed I hould come out alive again; for I Mark this! ıave heard, that not any pilgrim that s taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of provi-lence, to die by the hand of the enemy. Robbed I ooked to be, and robbed to be sure I am; but I ıave, as you see, escaped with life, for the which I hank my King as the author, and you as the means. Other brunts I also look for; but this I have

Mark this! resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank Him that loved me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

HON. Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim?

FEEBLE. Acquainted with him! Yes, he came from the town of Stupidity, which lieth four degrees northward of the city of Destruction, and as many off of where I was born: yet we were well acquainted, for indeed he was my uncle, my father's brother. He and I have been much of a temper: he was a little shorter than I, but yet we were much of a complexion.

Mr. Fearing Mr. Feeble-mind's uncle.

HON. I perceive you knew him, and I am apt to believe also that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble-mind has some of Mr. Fearing's features.

FEEBLE. Most have said so that have known us both: and, besides, what I have read in him I have for the most part found in myself.

GAIUS. Come, sir, said good Gaius, be of good cheer; you are welcome to me, and to my house. What thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do it with a ready mind.

Gaius comforts him.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did giant Slay-good intend me this favour when he stopped

Notice to be taken of Providence.

and resolved to let me go no further? Did intend, that after he had rifled my pocket, I uld go to Gaius mine host? Yet so it is.

Tidings how one Not-right was slain by a thunderbolt.

Now just as Mr. Feeble-mind and Gaius were s in talk, there came one running, called at the door, and said, That ut a mile and a half off there was Mr. Not-right, a pilgrim, struck dead upon the e where he was, with a thunderbolt.

Mr. Feeble-mind's comment upon it.

FEEBLE. Alas! said Mr. Feeble-mind, is he slain? overtook me some days before I e so far as hither, and would be company-keeper. He also was with me when y-good the giant took me, but he was nimble of heels, and escaped: but it seems he escaped to and I was taken to live.

What one would think doth seek to slay outright,
Oftimes delivers from the saddest plight.
That very Providence whose face is death,
Doth oftimes to the lowly life bequeath.
I taken was, he did escape and flee;
Hands cross'd give death to him and life to me.

Now about this time Matthew and Mercy were ried; also Gaius gave his daughter Phebe to es, Matthew's brother, to wife; after which e, they yet stayed about ten days at Gaius's se, spending their time and the seasons, like as rims use to do.

The pilgrims prepare to go forward.

When they were to depart, Gaius made them a t, and they did eat and drink, and were merry. w the hour was come that they t be gone; wherefore Mr. Great-rt called for a reckoning. But Gaius told him, at his house it was not the custom of pilgrims ay for their entertainment. He boarded them

by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him, Luke x. 34, 35. Then said Mr. Great-heart to him:

How they greet one another at parting.

GREAT. Beloved, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers, who have borne witness of thy charity before the church, whom if thou yet bring forward on their journey, after a godly sort, thou shalt do well, 3 John 6. Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way.

Gaius's last kindness to Feeble-mind.

Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger. The which when Mr. Great-heart espied, he said, Come, Mr. Feeble-mind, pray do you go along with us; I will be your conductor, and you shall fare as the rest.

Feeble-mind for going behind.

FEEBLE. Alas! I want a suitable companion. You are all lusty and strong, but I, as you see, am weak; I choose therefore rather to come behind, lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man as to be offended with that which others have a liberty to do. I do not know all the truth: I am a very ignorant christian man. Sometimes, if I hear any

His excuse for it.

rejoice in the Lord, it troubles me, because I cannot do so too. It is with me as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised; so that I know not what to do. "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease," Job xii. 5.

Great-heart's commission.

GREAT. But, brother, said Mr. Great-heart, I have it in commission to comfort the feeble-minded, and to support the weak. You must needs go along with us; we will wait for you; we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake: we will not enter into doubtful disputations before you; we will be made all things to you, rather than you shall be left behind, 1 Thess. v. 14. Rom. xiv. 1 Cor. viii. 9—13. ix. 22.

A christian spirit.

Promises.

Now all this while they were at Gaius's door; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage.

Feeble-mind glad to see Ready-to-halt come.

FEEBLE. Then said Mr. Feeble-mind to him, How camest thou hither? I was but now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

READY. I shall be glad of thy company, said the other; and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

FEEBLE. Nay, answered he, though I thank thee for thy good will, I am not inclined to halt before I

am lame. Howbeit, I think, when occasion is, it may help me against a dog.

READY. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on. Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind came behind, and Mr. Ready-to-halt with his crutches. Then said Mr. Honest,

New talk.

HON. Pray, sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

GREAT. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation, and also what hard work he had to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, and Discontent, and Shame; four as deceitful villains as a man can meet with upon the road.

HON. Yes, I believe I have heard of all this; but indeed good Faithful was hardest put to it with Shame: he was an unwearied one.

GREAT. Ay; for, as the pilgrim well said, he of all men had the wrong name.

HON. But pray, sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

GREAT. He was a confident fool; yet many follow his ways.

HON. He had like to have beguiled Faithful.

GREAT. Ay, but Christian put him into a way quickly to find him out

'hus they went on till they came to the place ·re Evangelist met with Christian and Faithful, prophesied to them what should befall them at ıity Fair. Then said their guide, Hereabouts Christian and Faithful meet with Evangelist, ı prophesied to them of the troubles which they ıld meet with at Vanity Fair.

[ON. Say you so? I dare say it was a hard ɔter that then he read unto them.

ſREAT. It was, but he gave them encourage- ıt withal. But what do we talk of them? They e a couple of lion-like men; they had set their s like flints. Do not you remember how un- nted they were when they stood before the judge?

[ON. Well: Faithful bravely suffered.

ſREAT. So he did, and as brave things came ; for Hopeful, and some others, as the story tes it, were converted by his death.

[ON. Well, but pray go on; for you are well ıainted with things.

·REAT. Above all that Christian met with after ıad passed through Vanity Fair, one By-Ends the arch one.

[ON. By-Ends! what was he?

·REAT. A very arch fellow, a downright hypocrite; that would be religious, which way soever the ld went; but so cunning, that he would be sure ɜr to lose or suffer for it. He had his mode of ɡion for every fresh occasion, and his wife was as ı at it as he. He would turn from opinion to ion; yea, and plead for so doing too. But as .s I could learn, he came to an ill end with his nds; nor did I ever hear that any of his chil- ı were ever of any esteem with any that truly ɜd God.

Now by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town; and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town. Now, I am acquainted with one Mr. Mnason, Acts xxi. 16. a Cyprusian by nation, an old disciple, at whose house we may lodge. If you think good, we will turn in there.

They come within sight of Vanity Fair.

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now you must think it was even-tide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue as soon as ever he heard it; so he opened the door, and they all came in. Then said Mnason their host, How far have ye come to-day? So they said, From the house of Gaius your friend. I promise you, said he, you have come a good stretch. You may well be weary; sit down. So they sat down.

They enter into one Mr. Mnason's to lodge.

GREAT. Then said their guide, Come, what cheer, good sirs? I dare say you are welcome to my friend.

MNAS. I also, said Mr. Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

HON. Our great want a while since was harbour and good company, and now I hope we have both.

They are glad of entertainment.

MNAS. For harbour, you see what it is; but for good company, that will appear in the trial.

GREAT. Well, said Mr. Great-heart, will you have the pilgrims into their lodging?

MNAS. I will, said Mr. Mnason. So he had them to their respective places; and also showed them a very fair dining-room, where they might be, and sup together until time should come to go to rest.

Now when they were seated in their places, and were a little refreshed after their journey, Mr. Honest asked his landlord if there was any store of good people in the town.

MNAS. We have a few; for indeed they are but a few, when compared with them on the other side.

They desire to see some of the good people of the town.

HON. But how shall we do to see some of them? for the sight of good men to them that are going on pilgrimage, is like the appearing of the moon and stars to them that are sailing upon the seas.

MNAS. Then Mr. Mnason stamped with his foot, and his daughter Grace came up. So he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house who have a mind this evening to see them. So Grace went to call them, and they came; and after salutation made, they sat down together at the table.

Some sent for.

Then said Mr. Mnason their landlord, My neighbours, I have, as you see, a company of strangers come to my house; they are pilgrims: they come from afar, and are going to mount Zion. But who, quoth he, do you think this is? pointing his finger at Christiana. It is Christiana the wife of Christian,

that famous pilgrim, who with Faithful his brother was so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana when Grace came to call us; wherefore this is a very comfortable surprise. They then asked her of her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King whom you love and serve make you as your father, and bring you where he is in peace.

Some talk betwixt Mr. Honest and Mr. Contrite.

HON. Then Mr. Honest (when they had all sat down) asked Mr. Contrite and the rest, in what posture their town was at present.

The fruit of watchfulness.

CONTR. You may be sure we are full of hurry in fair time. 'Tis hard keeping our hearts and spirits in good order when we are in a cumbered condition. He that lives in such a place as this, and has to do with such as we have, has need of an item to caution him to take heed every moment of the day.

HON. But how are your neighbours now for quietness?

Persecution not so hot at Vanity Fair as formerly.

CONTR. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth as a load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets: but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town, (for you know our town is large,) religion is counted honourable. Then said Mr. Contrite to them, Pray how fareth it with you in

your pilgrimage? how stands the country affected towards you?

HON. It happens to us, as it happeneth to wayfaring men;—sometimes our way is clean, sometimes foul; sometimes up hill, sometimes down hill; we are seldom at a certainty. The wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already, and what are yet behind we know not; but for the most part we find it true that has been talked of of old, A good man must suffer trouble.

CONTR. You talk of rubs; what rubs have you met with?

HON. Nay, ask Mr. Great-heart our guide; for he can give the best account of that.

GREAT. We have been beset three or four times already. First, Christiana and her children were beset by two ruffians, who they feared would take away their lives. We were beset by Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed, we did rather beset the last than were beset by him. And thus it was: after we had been some time at the house of Gaius mine host, and of the whole church, we were minded upon a time to take our weapons with us, and go see if we could light upon any of those that were enemies to pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout. So we looked, and looked, till at last we discerned the mouth of his cave: then we were glad, and plucked up our spirits. So we approached up to his den; and lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr. Feeble-mind, and was about to

bring him to his end. But when he saw us, supposing, as we thought, he had had another prey, he left the poor man in his house, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the ground, and his head was cut off, and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

FEEBLE. Then said Mr. Feeble-mind, I found this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

Mr. Holy-man's speech.

HOLY. Then said Mr. Holy-man, There are two things that they have need to possess who go on pilgrimage; courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.

Mr. Love-saints' speech.

LOVE. Then said Mr. Love-saints, I hope this caution is not needful among you. But truly there are many that go upon the road, who rather declare themselves strangers to pilgrimage, than strangers and pilgrims on earth.

Mr. Dare-not-lie, his speech.

DARE. Then said Mr. Dare-not-lie, 'Tis true. They have neither the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe goeth inward, another outward; and their hosen are torn; there is here a rag, and there a rent, to the disparagement of their Lord.

PEN. These things, said Mr. Penitent, they ought :o be troubled for; nor are the pilgrims like to have that grace upon :hem and their Pilgrim's Progress as they desire, ıntil the way is cleared of such spots and blemishes. Thus they sat talking and spending the time until ıupper was set upon the table, unto which they vent, and refreshed their weary bodies, so retired o rest.

Mr. Penitent, his speech.

Now they staid in the fair a great while at the ıouse of Mr. Mnason, who in process of time gave ıis daughter Grace unto Samuel, Christiana's son, o wife, and his daughter Martha to Joseph.

The time, as I said, that they stayed here, was ong, for it was not now as in former times. Wherebre the pilgrims grew acquainted with many of the good people of the town, and did them what service hey could. Mercy, as she was wont, laboured nuch for the poor: wherefore their bellies and ıacks blessed her, and she was there an ornament o her profession. And, to say the truth, for Grace, Phebe, and Martha, they were all of a very ood nature, and did much good in their places. They were also all of them very fruitful; so that Christian's name, as was said before, was like to ve in the world.

While they lay here, there came a monster out of he woods, and slew many of the people f the town. It would also carry away heir children, and teach them to suck its whelps. Now no man in the town durst so much as face his monster; but all fled when they heard the ıoise of his coming.

A monster.

The monster was like unto no one beast on the arth. Its body was like a dragon,

His shape.

and it had seven heads and ten horns. It made great havoc of children, and yet it was governed by a woman, Rev. xvii. 3. This monster propounded conditions to men; and such men as loved their lives more than their souls, accepted of those conditions. So they came under.

His nature.

Now Mr. Great-heart, together with those who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat: so they came home to Mr. Mnason's house again.

How he is engaged.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town. At these seasons did these valiant worthies watch him in, and did still continually assault him; insomuch that in process of time he became not only wounded, but lame. Also he has not made that havoc of the townsmen's children as formerly he had done; and it is verily believed by some, that this beast will die of his wounds.

This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this

ount therefore it was, that these pilgrims got not ıch hurt here. True, there were some of the ;er sort, that could see no more than a mole, nor derstand any more than a beast; these had no erence for these men, and took no notice of their our and adventures.

Well, the time grew on that the pilgrims must go their way; wherefore they prepared for their rney. They sent for their friends; they con-ed with them; they had some time set apart rein to commit each other to the protection of ir Prince. There were again that brought them such things as they had, that were fit for the ak and the strong, for the women and the men, l so laded them with such things as were neces-y, Acts xxviii. 10. Then they set forwards on ir way; and their friends accompanying them far as was convenient, they again committed h other to the protection of their King, and ted.

They therefore that were of the pilgrims' com-ıy went on, and Mr. Great-heart went before m. Now the women and children being weakly, y were forced to go as they could bear; by ich means Mr. Ready-to-halt and Mr. Feeble-ıd had more to sympathize with their condition.

When they were gone from the townsmen, and en their friends had bid them farewell, they ckly came to the place where Faithful was put death. Therefore they made a stand, and nked Him that had enabled him to bear his cross well; and the rather, because they now found t they had a benefit by such manly sufferings his were.

They went on therefore after this a good way

further, talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the hill Lucre, where the silver mine was which took Demas off his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the hill Lucre, to wit, to the pillar of salt, that stood also within view of Sodom and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit as they were should be so blind as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains;—to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits: where the meadows are green all the year long; and where they might lie down safely, Psa. xxiii. 2.

By this river side, in the meadows, there were cotes and folds for sheep, and a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage. Also there was here one that was intrusted with them, who could have compassion; and that could gather these lambs with his arm, and carry them in his bosom, and gently lead those that are with young, Heb. v. 2. Isa. xl. 11. Now to the care of this man Christiana admonished her four daughters

PILGRIMS LOOKING AT THE PILLAR OF SALT.

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to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick, Jer. xxiii. 4. Ezek. xxxiv. 11—16. Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit;—fruit, not like that which Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is. So they were content to commit their little ones to him; and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was as an hospital for young children and orphans.

They being come to By-path stile, have a mind to have a pluck with Giant Despair.

Now they went on. And when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair, and put into Doubting-castle, they sat down, and consulted what was best to be done: to wit, now that they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best

to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good; but Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith: and I pray, with whom should I fight this good fight, if not with Giant Despair? I will therefore attempt the taking away of his life and the demolishing of Doubting-castle. Then said he, Who will go with me? Then said old Honest, I will. And so will we too, said Christiana's four sons, Matthew, Samuel, Joseph, and James; for they were young men and strong, 1 John ii. 13, 14. So they left the women in the road, and with them Mr. Feeble-mind, and Mr. Ready-to-halt with his crutches, to be their guard, until they came back; for in that place Giant Despair dwelt so near, they, keeping in the road, a little child might lead them, Isa. xi. 6.

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting-castle, to look for Giant Despair. When they came at the castle gate, they knocked for entrance with an unusual noise. At that the old giant comes to the gate, and Diffidence his wife follows. Then said he, Who and what is he that is so hardy, as after this manner to molest the Giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King of the celestial country's conductors of pilgrims to their place; and I demand of thee that thou open

DOUBTING CASTLE DEMOLISHED.

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DOUBTING CASTLE DEMOLISHED.

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thy gates for my entrance: prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting-castle.

Now Giant Despair, because he was a giant, thought no man could overcome him: and again thought he, Since heretofore I have made a conquest of angels, shall Great-heart make me afraid? So he harnessed himself, and went out. He had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when Diffidence the giantess came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair was brought down to the ground, but was very loth to die. He struggled hard, and had, as they say, as many lives as a cat but Great-heart was his death, for he left him no till he had severed his head from his shoulders.

Despair has overcome angels.

Despair is loth to die.

Then they fell to demolishing Doubting-castle, and that you know might with ease be done, since Giant Despair was dead. They were seven days in destroying of that; and in it of pilgrims they found one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter: these two they saved alive. But it would have made you wonder to have seen the dead bodies that lay here and there in the castle yard, and how full of dead men's bones the dungeon was.

Doubting-castle demolished.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency, and his daughter Much-afraid, into their protection;

for they were honest people though they were prisoners in Doubting-castle to that tyrant Giant Despair. They, therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones,) and down to the road and to their companions they came, and showed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of Giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: so since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand, but I promise you, he footed it well: also the girl was to be commended, for she answered the music handsomely.

They have music and dancing for joy.

As for Mr. Despondency, the music was not so much to him; he was for feeding, rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of Giant Despair, and set it upon a pole by the highway side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

Then he writ under it upon a marble stone these verses following:—

This is the head of him, whose name only
In former times did pilgrims terrify.
His castle's down, and Diffidence his wife
Brave Mr. Great-heart has bereft of life.
Despondency, his daughter Much-afraid,
Great-heart for them also the man has play'd.
Who hereof doubts, if he'll but cast his eye
Up hither may his scruples satisfy.
This head also, when doubting cripples dance,
Doth show from fears they have deliverance.

A monument of deliverance.

When these men had thus bravely showed themselves against Doubting-castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the Shepherds seeing so great a train follow Mr. Great-heart, (for with him they were well acquainted,) they said unto him, Good sir, you have got a goodly company here; pray where did you find all these?

Then Mr. Great-heart replied:—

First, here is Christiana and her train,
Her sons, and her sons' wives, who like the wain,
Keep by the pole, and do by compass steer
From sin to grace, else they had not been here.
Next here's old Honest come on pilgrimage,
Ready-to-halt too, who I dare engage
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind.
Despondency, good man, is coming after,
And so also is Much-afraid, his daughter.
May we have entertainment here, or must
We further go? Let's know whereon to trust.

The guide's speech to the Shepherds.

Then said the Shepherds, This is a comfortable company. You are welcome to us; for we have for the feeble, as well as for the strong. Our Prince has an eye to what is done to the least of these; therefore infirmity must not be a block to our entertainment, Matt. xxv. 40. So they had them to the palace door, and then said unto them, Come in, Mr. Feeble-mind, come in, Mr. Ready-to-halt, come in, Mr. Despondency, and Mrs. Much-afraid his daughter. These Mr. Great-heart, said the Shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-heart, This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should, Ezek. xxxiv. 21.

Their entertainment.

A description of false shepherds.

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down the Shepherds said to those of the weaker sort, What is it that you would have? for, said they, all things must be managed here for the supporting of the weak, as well as to the warning of the unruly. So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place.

When morning was come, because the mountains were high and the day clear, and because it was the custom of the Shepherds to show the pilgrims

re their departure some rarities, therefore after
were ready, and had refreshed themselves.
Shepherds took them out into the fields, and
ved them first what they had shown to Chris-
before.

hen they had them to some new places. The
was mount Marvel, where they
ed, and beheld a man at a dis-
e, that tumbled the hills about with words.
n they asked the Shepherds what that should
n. So they told them, that that man was the
of one Mr. Great-grace, of whom you read in
first part of the records of the Pilgrim's Pro-
s; and he is set there to teach pilgrims how to
ve down, or to tumble out of their ways, what
culties they should meet with, by faith, Mark xi.
24. Then said Mr. Great-heart, I know him,
a man above many.

Mount Marvel.

hen they had them to another place, called
nt Innocence. And there they
a man clothed all in white; and
men, Prejudice and Ill-will continually casting
upon him. Now behold, the dirt, whatsoever
cast at him, would in a little time fall off again,
his garment would look as clear as if no dirt
been cast thereat.. Then said the pilgrims,
at means this? The Shepherds answered,
man is named Godly-man, and this garment
show the innocency of his life. Now those
throw dirt at him, are such as hate his well-
g; but, as you see the dirt will not stick upon
lothes, so it shall be with him that liveth inno-
ly in the world. Whoever they be that would
e such men dirty, they labour all in vain; for
, by that a little time is spent, will cause that

Mount Innocence

their innocence shall break forth as the light, and their righteousness as the noonday.

Mount Charity.

Then they took them, and had them to mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the Shepherds, to show you, that he who has a heart to give of his labour to the poor, shall never want wherewithal. He that watereth, shall be watered himself. And the cake that the widow gave to the prophet, did not cause that she had the less in her barrel.

The work of one Fool and one Want-wit.

They had them also to the place where they saw one Fool, and one Want-wit, washing an Ethiopian, with an intention to make him white; but the more they washed him the blacker he was. Then they asked the Shepherds what that should mean. So they told them, saying, Thus it is with the vile person; all means used to get such a one a good name, shall in conclusion tend but to make him more abominable. Thus it was with the pharisees; and so it shall be with all hypocrites.

Mercy has a mind to see the hole in the hill.

Then said Mercy, the wife of Matthew, to Christiana, her mother, Mother, I would, if it might be, see the hole in the hill, or that commonly called the by-way to hell. So her mother brake her mind to the Shepherds. Then they went to the door; it was on the side of an hill; and they opened it, and bid Mercy hearken a while. So she hearkened, and heard one saying, Cursed be my father for holding of my feet back from the way of peace and life. Another

Oh, that I had been torn in pieces before I
o save my life, lost my soul! And another
f I were to live again, how would I deny
rather than come to this place! Then there
; if the very earth groaned and quaked under
et of this young woman for fear; so she
l white, and came trembling away, saying,
d be he and she that are delivered from this

v when the Shepherds had shown them all
hings, then they had them back to the palace,
ntertained them with what the house would
But Mercy, being a young and married
n, longed for something that
w there, but was ashamed to

Mercy longeth, and for what.

Her mother-in-law then asked her what she
for she looked as one not well. Then said
, There is a looking-glass hangs up in the
-room, off which I cannot take my mind; if,
ore, I have it not, I think I shall miscarry.
said her mother, I will mention thy wants to
epherds, and they will not deny it thee. But
d, I am ashamed that these men should know
longed. Nay, my daughter, said she, it is
me, but a virtue, to long for such a thing as
So Mercy said, Then, mother, if you please,
e Shepherds if they are willing to sell it.
v the glass was one of a thousand. It would
t a man, one way, with his own
es exactly; and turn it but ano-
ay, and it would show one the very face and
ude of the Prince of pilgrims himself. Yes,
talked with them that can tell, and they
aid that they have seen the very crown of
upon his head, by looking in that glass;

It was the word of God.

they have therein also seen the holes in his hands, his feet, and his side. Yea, such an excellency is there in this glass, that it will show him to one where they have a mind to see him; whether living or dead; whether in earth or in heaven; whether in a state of humiliation or in his exaltation; whether coming to suffer or coming to reign, James i. 23. 1 Cor. xiii. 12. 2 Cor. iii. 18.

Christiana therefore went to the Shepherds apart, now the names of the Shepherds were Knowledge, Experience, Watchful, and Sincere, and said unto them, There is one of my daughters, a married woman, that I think doth long for something that she hath seen in this house; and she thinks that she shall miscarry if she should by you be denied.

Experience. Call her, call her, she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, what is that thing thou wouldst have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

She doth not lose her longing.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart in the slaying Giant Despair, and the demolishing Doubting-castle.

About Christiana's neck the Shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

How the Shepherds adorn the pilgrims.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably, to wit, even when the danger was nigh the approaching. What cautions Christian and his companion had received of the Shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From thence they went on singing, and they said,

Behold how fitly are the stages set
For their relief that pilgrims are become,
And how they us receive without one let,
That make the other life our mark and home!

What novelties they have to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us, too, such things bestow,
That show we pilgrims are where'er we go.

When they were gone from the Shepherds they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostasy. Wherefore of him Mr. Great-heart their guide did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man; —he would hearken to no counsel, but once a falling, persuasion could not stop him. When he came to the place where the cross and sepulchre were, he did meet with one that bid him look there; but he gnashed with his

How one Turn-away managed his apostasy.

teeth, and stamped, and said he was resolved to go back to his own town. Before he came to the gate he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on; and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all over with blood. Then said Mr. Great-heart, Who art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the Celestial City. Now, as I was in my way, there were three men did beset me, and propounded unto me these three things: 1. Whether I would become one of them. 2. Or go back from whence I came. 3. Or die upon the place, Prov. i. 11—14. To the first I answered, I had been a true man for a long season, and therefore it could not be expected that I should now cast in my lot with thieves. Then they demanded what I should say to the second. So I told them the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third. And I told them, my life cost far more dear than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatick, drew upon me, and I also drew upon them. So we fell to it, one against three, for the

One Valiant-for-truth beset with thieves.

space of above three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betake themselves to flight.

GREAT-HEART. But here was great odds, three against one.

VALIANT. 'Tis true; but little or more are nothing to him that has the truth on his side: "Though an host should encamp against me," said one, Psa. xxvii. 3. "my heart shall not fear: though war shall rise against me, in this will I be confident," &c. Besides, said he, I have read in some records that one man has fought an army: and how many did Samson slay with the jaw-bone of an ass!

GREAT. Then said the guide, Why did you not cry out, that some might have come in for your succour?

VALIANT. So I did to my King, who I knew could hear me, and afford invisible help, and that was sufficient for me.

GREAT. Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword. So he showed it him.

When he had taken it in his hand and looked thereon a while, he said, Ha! it is a right Jerusalem blade.

VALIANT. It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit and all, Heb. iv. 12.

GREAT. But you fought a great while; I wonder you was not weary.

VALIANT. I fought till my sword did cleave to my hand; and then they were joined together as if a sword grew out of my arm, and when the blood ran through my fingers, then I fought with most courage.

The word. The faith. Blood.

GREAT. Thou hast done well; thou hast resisted unto blood, striving against sin. Thou shalt abide by us, come in and go out with us; for we are thy companions. Then they took him, and washed his wounds, and gave him of what they had, to refresh him: and so they went together.

Now as they went on, because Mr. Great-heart was delighted in him, (for he loved one greatly that he found to be a man of his hands,) and because there were in company them that were feeble and weak, therefore he questioned with him about many things; as first, what countryman he was.

VALIANT. I am of Dark-land; for there I was born, and there my father and mother are still.

GREAT. Dark-land. said the guide; doth not that lie on the same coast with the City of Destruction?

VALIANT. Yes, it doth. Now that which caused me to come on pilgrimage was this. We had one Mr. Tell-true come into our parts, and he told it about what Christian had done, that went from the City of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey; and how he got through to whither he intended. It was also told what welcome he had at all his

How Mr. Valiant came to go on pilgrimage.

Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received with sound of trumpet by a company of shining ones. He told also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels that my heart fell into a burning haste to be gone after him; nor could father or mother stay me. So I got from them, and am come thus far on my way.

GREAT. You came in at the gate, did you not?

VALIANT. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

He begins right.

GREAT. Look you, said the guide to Christiana, the pilgrimage of your husband, with what he has gotten thereby, is spread abroad far and near.

Christian's name famous.

VALIANT. Why, is this Christian's wife?

GREAT. Yes, that it is; and these also are his four sons.

VALIANT. What, and going on pilgrimage too?

GREAT. Yes, verily, they are following after.

VALIANT. It glads me at the heart. Good man, how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the Celestial City!

He is much rejoiced to see Christian's wife.

GREAT. Without doubt it will be a comfort to him, for next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

VALIANT. But now you are upon that, pray let

me see your opinion about it. Some make a
tion, whether we shall know one another wh
are there.

GREAT. Do you think they shall know then
then, or that they shall rejoice to see themse
that bliss? and if they think they shall kn
do this, why not know others, and rejoice i
welfare also? Again, since relations are our
self, though that state will be dissolved the
why may it not be rationally concluded, t
shall be more glad to see them there, than
they are wanting?

VALIANT. Well, I perceive whereabouts y
as to this. Have you any more things to a
about my beginning to come on pilgrimage?

GREAT. Yes; were your father and mothe
ing that you should become a pilgrim?

VALIANT. O no; they used all means imag
to persuade me to stay at home.

GREAT. Why, what could they say against

VALIANT. They said it was an idle life; a
myself were not inclined to slo
laziness, I would never counte
pilgrim's condition.

The great stumbling-block that by his friends were laid in his way.

GREAT. And what did they say else?

VALIANT. Why, they told me that it was
gerous way; yea, the most dangerous way
world, said they, is that which the pilgrims

GREAT. Did they show you wherein this
so dangerous?

VALIANT. Yes; and that in many particu

GREAT. Name some of them.

VALIANT. They told me of the Slough o
pond, where Christian was wel
smothered. They told me, tha

The first stumbling-block.

were archers standing ready in Beelzebub-castle to shoot them who should knock at the Wicket-gate for entrance. They told me also of the wood and dark mountains; of the hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul and Slay-good. They said moreover, that there was a foul fiend haunted the Valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of giant Despair, of Doubting-castle, and of the ruin that the pilgrims had met with there. Further, they said I must go over the Enchanted Ground, which was dangerous; and that after all this I should find a river, over which there was no bridge; and that that river did lie betwixt me and the Celestial Country.

GREAT. And was this all?

VALIANT. No. They also told me that this way was full of deceivers, and of persons that lay in wait there to turn good men out of the path.

The second.

GREAT. But how did they make that out?

VALIANT. They told me, that Mr. Worldly-wiseman did lie there in wait to deceive. They said also, that there were Formality and Hypocrisy continually on the road. They said also, that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

GREAT. I promise you, this was enough to discourage you; but did they make an end here?

VALIANT. No, stay. They told me also of many that had tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there that so many had so much talked of from time to time, and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of all the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more; who, they said, had some of them gone far to see what they could find, but not one of them had found so much advantage by going as amounted to the weight of a feather.

The third.

GREAT. Said they anything more to discourage you?

VALIANT. Yes. They told me of one Mr. Fearing, who was a pilgrim, and how he found his way so solitary, that he never had a comfortable hour therein; also that Mr. Despondency had like to have been starved therein: yea, and also (which I had almost forgot) that Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went a foot further, however it was smothered up.

The fourth.

GREAT. And did none of these things discourage you?

VALIANT. No; they seemed but as so many nothings to me.

GREAT. How came that about?

VALIANT. Why, I still believed what Mr. Tell-truth had said; and that carried me beyond them all.

How he got over these stumbling-blocks.

GREAT. Then this was your victory, even your faith.

VALIANT. It was so. I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
  Let him come hither;
One here will constant be,
  Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avow'd intent
  To be a pilgrim.

Whoso beset him round
  With dismal stories,
Do but themselves confound;
  His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
  To be a pilgrim.

Hobgoblin nor foul fiend
  Can daunt his spirit;
He knows he at the end
  Shall life inherit.
Then fancies fly away,
He'll not fear what men say;
He'll labour night and day
  To be a pilgrim.

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy. And that place was all grown over with briers and thorns, excepting here and there, where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, it is a question, some say, whether ever he shall rise or wake again in this world. Over this forest therefore they went,

both one and another, and Mr. Great-heart went before, for that he was the guide; and Mr. Valiant-for-truth came behind, being rear-guard, for fear lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. Feeble-mind, Mr. Great-heart commanded should come up after him; and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, the one see the other. Wherefore they were forced, for some time, to feel for one another by words; for they walked not by sight. But any one must think, that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender! Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there, on all this ground, so much as one inn or victualling-house wherein to refresh the feebler sort. Here, therefore, was nothing but grunting, and puffing, and sighing, while one tumbleth over a bush, another sticks fast in the dirt, and the children, some of them, lost their shoes in the mire;—while one cries out, I am down; and another, Ho, where are you? and a third, The bushes have got such fast hold on me. I think I cannot get away from them.

Then they came at an arbour, warm, and promis-
ıg much refreshing to the pilgrims; r it was finely wrought above head, ·autified with greens, furnished with benches and ·ttles. It also had in it a soft couch, whereon the eary might lean. This, you must think, all ıings considered, was tempting; for the pilgrims ready began to be foiled with the badness of the ay: but there was not one of them that made so uch as a motion to stop there. Yea, for aught I ıuld perceive, they continually gave so good heed the advice of their guide, and he did so faithfully ll them of dangers, and of the nature of the dan-·rs when they were at them, that usually when ey were nearest to them, they did most pluck up ıeir spirits, and hearten one another to deny the ·sh. This arbour was called The lothful's Friend, and was made on ırpose to allure, if it might be, some of the pil-·ims there to take up their rest, when weary.

An arbour on the enchanting ground.

The name of the arbour.

I saw then in my dream, that they went on in is their solitary ground, till they .me to a place at which a man is apt lose his way. Now, though when it was light ıeir guide could well enough tell how to miss .ose ways that led wrong, yet in the dark he was ıt to a stand. But he had in his ɔcket a map of all ways leading to from the celestial city; wherefore he ruck a light, (for he never goes without his tinder-ɔx,) and takes a view of his book or map, which .ds him to be careful in that place to turn to their ght hand. And had he not been careful here to ·ok in his map, they had all in probability been

The way difficult to find.

The guide has a map leading to or from the city.

smothered in the mud; for just
them, and that at the end of the cl
was a pit, none knows how deep, f
but mud, there made on purpose to
grims in.

Then thought I with myself, Wh
pilgrimage but would
these maps about him
look when he is at a stand, which
must take?

God's book.

Then they went on in this Ench
till they came to where
ther arbour, and it wa
highway-side. And in that arbour
men, whose names were Heedless
These two went thus far on pilgrim
being wearied with their journey, th
rest themselves, and so fell fast aslee
pilgrims saw them, they stood stil
their heads; for they knew that the
in a pitiful case. Then they consult
whether to go on and leave them in
to step to them and try to awake the
concluded to go to them and awake t
if they could; but with this cautio
take heed that they themselves did no
embrace the offered benefit of that ar

An arbour and two asleep therein.

So they went in, and spake to
called each by his n
guide it seems did kn
there was no voice nor answer. Tl
did shake them, and do what he co
them. Then said one of them, I will
I take my money. At which the gu

The pilgrims try to awake them.

head. I will fight so long as I can hold my sword in my hand, said the other. At that, one of the children laughed.

Then said Christiana, What is the meaning of this? The guide said, They talk in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, Prov. xxiii. 34, 35. When shall I awake? I will seek it yet again. You know when men talk in their sleep, they say any thing; and their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage and sitting down here. This then is the mischief of it;—when heedless ones go on pilgrimage, 'tis twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? and when so like to be weary as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore let pilgrims look to themselves, lest it happen to them as it has done to these that, as you see, are fallen asleep, and none can awake them.

Their endeavour is fruitless.

Then the pilgrims desired with trembling to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the

help of the light of a lantern. So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great, 2 Pet. i. 19. But the children began to be sorely weary, and they cried out unto Him that loveth pilgrims to make their way more comfortable. So by that they had gone a little further, a wind arose that drove away the fog, so the air became more clear. Yet they were not off (by much) of the Enchanted Ground; only now they could see one another, and the way wherein they should walk.

The light of the word.

The children cry for weariness.

Now when they were almost at the end of this ground, they perceived that a little before them was a solemn noise as of one that was much concerned. So they went on, and looked before them: and behold they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done he got up, and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho, friend! let us have your company if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But as soon as Mr. Honest saw him he said, I know this man. Then said Mr. Valiant-for-truth, Prithee, who is it? It is one, said he, that comes from whereabout I dwelt. His name is Standfast; he is certainly a right good pilgrim.

Stand-fast upon his knees in the Enchanted Ground.

The story of Standfast.

So they came up one to another. And presently

Standfast said to old Honest, Ho, father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. Standfast, that I have found you on this road. And as glad am I, said the other, that I espied you on your knees. Then Mr. Standfast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Standfast. Think! said old Honest; what should I think? I thought we had an honest man upon the road, and therefore should have his company by and by. If you thought not amiss, said Standfast, how happy am I! But if I be not as I should, 'tis I alone must bear it. That is true, said the other; but your fear doth further confirm me that things are right betwixt the Prince of pilgrims and your soul. For He saith, "Blessed is the man that feareth always," Prov. xxviii. 14.

Talk betwixt him and Mr. Honest.

VALIANT. Well but, brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now; was it for that some special mercy laid obligations upon thee, or how?

They found him at prayer.

STAND. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along I was musing with myself of what a dangerous nature the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here, die of no violent distemper: the death which such die is not grievous to them. For he that goeth away in a sleep, begins that

What it was that fetched him upon his knees.

journey with desire and pleasure. Yea, such acquiesce in the will of that disease.

HON. Then Mr. Honest interrupting him, said, Did you see the two men asleep in the arbour?

STAND. Ay, ay, I saw Heedless and Too-bold there; and for aught I know, there they will lie till they rot, Prov. x. 7. But let me go on with my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself to me, and offered me three things, to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy: I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and again, but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said if I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her; but she still followed me with enticements Then I betook me, as you saw, to my knees, and with hands lifted up, and cries, I prayed to Him that had said he would help. So just as you came up the gentlewoman went her way. Then I continued to give thanks for this my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.

Madam Bubble, or this vain world.

HON. Without doubt her designs were bad. But, stay, now you talk of her, methinks I either have seen her, or have read some story of her.

STAND. Perhaps you have done both.

HON. Madam Bubble! Is she not a tall,

comely dame, somewhat of a swarthy complexion?

STAND. Right, you hit it; she is just such a one.

HON. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

STAND. You fall right upon it again, for these are her very actions.

HON. Doth she not wear a great purse by her side, and is not her hand often in it, fingering her money, as if that was her heart's delight?

STAND. 'Tis just so; had she stood by all this while you could not more amply have set her forth before me, nor have better described her features.

HON. Then he that drew her picture was a good limner, and he that wrote of her said true.

GREAT. This woman is a witch, and it is by virtue of her sorceries that this ground is enchanted. Whoever doth lay his head down in her lap had as good lay it down on that block over which the axe doth hang; and whoever lay their eyes upon her beauty are counted the enemies of God. This is she that maintaineth in their splendour all those that are the enemies of pilgrims, James iv. 4. Yea, this is she that hath bought off many a man from a pilgrim's life. She is a great gossiper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellences of this life. She is a bold and impudent slut: she will talk with any man. She always laugheth poor pilgrims to scorn, but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banqueting and feasting mainly well; she is always at one full table or another. She has

The world.

given it out in some places that she is a goddess, and therefore some do worship her. She has her time, and open places of cheating; and she will say and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love her and make much of her. She will cast out of her purse gold like dust in some places and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

STAND. Oh! said Standfast, what a mercy is it that I did resist her; for whither might she have drawn me!

GREAT. Whither? nay, none but God knows whither. But in general, to be sure, she would have drawn thee into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. vi. 9. 'Twas she that set Absalom against his father, and Jeroboam against his master. 'Twas she that persuaded Judas to sell his Lord; and that prevailed with Demas to forsake the godly pilgrim's life. None can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife betwixt a man and himself, betwixt the flesh and the spirit. Wherefore, good Mr. Standfast, be as your name is, and when you have done all stand.

At this discourse there was among the pilgrims a

mixture of joy and trembling; but at length they broke out and sang:

What danger is the pilgrim in!
  How many are his foes!
How many ways there are to sin
  No living mortal knows.

Some in the ditch spoiled are, yea can
  Lie tumbling in the mire:
Some, though they shun the frying-pan,
  Do leap into the fire.

After this I beheld until they were come into the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the celestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sounding so melodiously, that they could not sleep, and yet they received as much refreshing as if they had slept their sleep ever so soundly. Here also all the noise of them that walked the streets was, More pilgrims are come to town! And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day! They would cry again, There is now a legion of shining ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after their sorrow! Then the pilgrims got up, and walked to and fro. But how were their ears now filled with heavenly voices, and their eyes delighted with celestial visions! In this land they heard nothing, saw

nothing, felt nothing, smelt nothing, tasted nothing that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that it tasted a little bitterish to the palate; but it proved sweet when it was down.

Death bitter to the flesh, but sweet to the soul.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some had had its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

Death has its ebbings and flowings, like the tide.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with much affection. Here also grew camphire, with spikenard and saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they stayed here; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town that there was a post come from the Celestial City, with matter of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, the house was found out where she was. So the post presented her with a letter. The contents were, Hail, good woman; I bring thee tidings

A messenger of death sent to Christiana.

His message.

that the Master calleth for thee, and expects that thou shouldst stand in his presence, in clothes of immortality, within these ten days.

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

How welcome death is to them that have nothing to do but to die.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid him that he should give advice how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be, and we that survive will accompany you to the river side.

Her speech to her guide.

To her children.

Then she called for her children, and gave them her blessing, and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

To Mr. Valiant-for-truth.

When she had spoken these words to her guide, and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself

true-hearted; be faithful unto death, and my King will give you a crown of life, Rev. ii. 10. I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Standfast a ring.

To Mr. Standfast.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile!" John i. 47. Then said he, I wish you a fair day when you set out for Mount Sion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there to sit down and rest me, and dry me.

To old Honest.

Then came in that good man Mr. Ready-to-halt to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. Watch and be ready; for at an hour when ye think not, the messenger may come.

To Mr. Ready-to-halt.

After him came Mr. Despondency and his daughter Much-afraid; to whom she said, You ought with thankfulness for ever to remember your deliverance from the hands of giant Despair, and out of Doubting-castle. The effect of that mercy is that you are brought with safety hither. Be ye watchful, and cast away fear; be sober, and hope to the end.

To Mr. Despondency and his daughter.

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of gian

To Mr. Feeble-mind.

CHRISTIANA PASSING THE RIVER.

PAGE 371.

Slay-good, that thou mightest live in the light of the living, and see thy King with comfort. Only I advise thee to repent of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing.

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her. The last words that she was heard to say were, I come, Lord, to be with thee and bless thee! So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her. At her departure the children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

Her last day, and manner of departure.

In process of time, there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, I am come from Him whom thou hast loved and followed, though upon crutches; and my message is to tell thee that he expects thee at his table to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for this journey. Then he also gave him a token that he was a true messenger, saying, "I have

Mr. Ready-to-halt summoned.

broken thy golden bowl, and loosed thy silver cord," Eccles. xii. 6.

After this Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will. And because he had nothing to bequeath to them that should survive him but his crutches, and his good wishes, therefore thus he said, These crutches I bequeath to my son, that shall tread in my steps, with a hundred warm wishes that he may prove better than I have been. Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say were, Welcome life! So he went his way.

Provision.

His wishes.

His last words.

After this Mr. Feeble-mind had tidings brought him that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee, and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message: "Those that look out at the windows shall be darkened," Eccles. xii. 3. Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind me, for

Feeble-mind summoned.

He makes no will.

that I shall have no need of in the place whither I go, nor is it worth bestowing upon the poorest pilgrims? wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come on which he was to depart, he entered the river as the rest. His last words were, Hold out, faith and patience! So he went over to the other side.

His last words.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: Trembling man! these are to summon thee to be ready with the King by the next Lord's day, to shout for joy for thy deliverance from all thy doubtings. And, said the messenger, that my message is true, take this for a proof: so he gave him a grasshopper to be a burden unto him, Eccles. xii. 5.

Mr. Despondency summoned.

Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, Myself and my daughter you know what we have been, and how troublesomely we have behaved ourselves in every company. My will and my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure for ever; for I know that after my death they will offer themselves to others. For to be plain with you, they are ghosts which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about, and seek entertainment

His daughter goes too.

His will.

of the pilgrims: but for our sakes, shut the doors upon them. When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, Farewell, night; welcome, day! His daughter went through the river singing, but none could understand what she said.

His last words.

Then it came to pass a while after, that there was a post in the town that inquired for Mr. Honest. So he came to the house where he was, and delivered to his hand these lines: Thou art commanded to be ready against this day sevennight, to present thyself before thy Lord, at his Father's house. And for a token that my message is true, "All the daughters of music shall be brought low," Eccles. xii. 4. Then Mr. Honest called for his friends, and said unto them, I die, but shall make no will. As for my honesty, it shall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed its banks in some places; but Mr. Honest in his life-time had spoken to one Good-conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns! So he left the world.

Mr. Honest summoned.

He makes no will.

Good-conscience helps Mr. Honest over the river.

After this it was noised abroad that Mr. Valiant-for-truth was sent for by a summons by the same post as the other, and had this for a token that the summons was true, 'That his pitcher was broken at the fountain,"

Mr. Valiant-for-truth summoned.

Eccles. xii. 6. When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who will now be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" 1 Cor. xv. 55. So he passed over, and all the trumpets sounded for him on the other side.

His will.

His last words.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he whom the pilgrims found upon his knees in the Enchanted Ground. And the post brought it him open in his hands; the contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. Nay, said the messenger you need not doubt of the truth of my message; for here is a token of the truth thereof: "Thy wheel is broken at the cistern," Eccles. xii. 6. Then he called to him Mr. Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet,

Mr. Standfast.

He calls for Mr. Great-heart.

since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me entreat you at your return (for I know that you go and return to your Master's house, in hopes that you may yet be a conductor to more of the holy pilgrims) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my present blessed condition, and of my happy arrival at the Celestial City. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also what a happy end she made, and whither she is gone. I have little or nothing to send to my family, unless it be my prayers and tears for them; of which it will suffice that you acquaint them, if peradventure they may prevail. When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half way in, stood a while, and talked to his companions that had waited upon him thither. And he said, This river has been a terror to many; yea, the thoughts of it also have often frightened me; but now methinks I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood while Israel went over Jordan, Josh. iii. 17. The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that wait for me on the other

His speech to him.

His errand to his family.

His last words.

side, lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head which was crowned with thorns, and that face which was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities; yea, my steps have been strengthened in his way.

Now while he was thus in discourse his countenance changed; his strong man bowed under him: and after he had said, Take me, for I come unto thee, he ceased to be seen of them.

But glorious it was to see how the upper region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they were gone over. Also since I came away, I heard one say that they were yet alive, and so would be for the increase of

the church in that place where they were for a time.

Should it be my lot to go that way again, I may give those that desire it an account of what I here am silent about: meantime I bid my reader

FAREWELL.

THE END.

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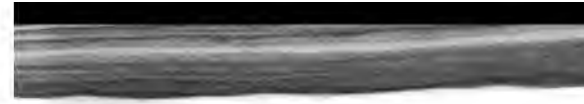

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